

# The Advent Herald

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1244.

BOSTON, TUESDAY, APRIL 4, 1865.

VOL. XXVI. NO. 14.

THE ADVENT HERALD  
PUBLISHED EVERY TUESDAY,  
At 461-2 Kneeland Street, Up Stairs.

BOSTON, MASS.  
J. LITCH, EDITOR.

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For Terms, &c., see Fourth Page.

Communications.

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

For nearly three months, God's chosen people had journeyed in the wilderness, toward the land of promise. They had been born, as it were, on eagle's pinions, above danger and destruction; they had been fed with the bread of angels; the Angel of the Lord had overshadowed them by night and by day. The Almighty Hand had led them in all their journeys, and now, in the desert of Sinai, at the foot of the mount of God, they pitched their tents, to await a revelation from Him whose dwelling place is in the heaven, and who fills immensity with His presence. For God had promised, by the mouth of his servant Moses, to descend in a cloud upon the mount, in the sight of His people Israel; there to make known to them the laws that must hereafter govern their lives, if they would meet the approving smile of Him who rules over all.

The morning that was to usher in that memorable day, when God should give commandments to the children of men, dawned upon that waiting people. Scarce had the first rosy beams streaked the eastern sky, when a cloud, dark as midnight, enveloped the Hebrew camp, and Mount Sinai was veiled with the shadow of Almighty Presence.

The thunder uttered his tremendous voice; the lightnings flashed; the thunderbolts descended to the earth, and rain, hail, fire, and smoke, filled the atmosphere. Suddenly the sound of a mighty trumpet shook the air.

Mount Sinai trembled to its foundation, and the children of Israel bowed themselves in mingled fear and adoration; and in the midst of this mighty display of Almighty power, the Angel of the Lord descended upon that smoking mount. Then, from the midst of the smoke, and the fire, and lurid lightning flashes, above the crashing of contending elements, and the trumpet's tones, the voice of God called unto Moses to come up into the mount, and receive the commandments of the Lord. Fearfully Moses obeyed, undaunted by that scene of sublimity and terror, knowing it was God who called; that it was God who caused the mountain to quake and tremble at His presence. He had been with him in six troubles, yea, in seven; and in this trial of his faith, surely he would not forsake him.

Thus did God display his Almighty Power before his chosen people, as if he would doubly impress his laws upon their hearts, by the sublimity of the scene before them. For forty days and forty nights, Moses was in the mount of God in the presence of the Lord. And out of a people who had been brought up out of an age of oppression with a high hand and an outstretched arm, who had seen their enemies struggling in death in the midst of the red sea, while they, themselves, had passed through the midst of the waves on dry land; that people who had been fed with the manna of heaven, who had drunk from living fountains of water, gushing from the stony rock at God's own bidding; that people who had only a little before trembled in fear, and bowed in adoration at the Almighty Presence, had thus early forgotten the Hand that had led them safe thus far; and while Moses was receiving the ordinances of the Lord, they were sinning against God; they were making unto themselves an idol of gold; that they might sacrifice unto it, and worship before it, instead of the God of their fathers. They forgot that God's eyes were ever upon them, beholding the evil as well as the good. They forgot that He who had preserved, could so suddenly destroy, and that without remedy. While they were worshiping dumb idols, and giving the praise of their past deliverances to the work of their own hands, God's wrath was kindled against them, and in his anger he would have smote them to the earth; he would have blotted them out of existence! But Moses interceded for his sinful brethren before the God of his fathers; he reminded him of the promise he had made to Abraham, to Isaac, and Jacob, "to multiply their seed as the stars of heaven, and all the land; that he had spoken of him."

The morning dawned as brightly beautiful as though there was no such things as sin, and sorrow, and death, in the land; as though all created beings were as pure and sinless as the angels; were as holy and happy as those celestial beings that surrounded the throne of God. As with one accord, the children of Israel gathered together in the open space in the midst of their tents. A gloomy sadness rested on every face, as they

would give unto them for an everlasting possession;" He besought him for his own Name's sake to spare yet once again that rebellious people. And God hearkened unto Moses, and had compassion upon them in their iniquity, and did not utterly blot their name and generation from off the face of the earth. While they were rejoicing and making merry in their camp; while they were feasting and dancing, and singing songs of praise unto the idol which they had made, Moses suddenly appeared, bearing in his hands the tables of stone, whereon were written the commandments of the Most High. For a moment he stood gazing on the scene of revelry before him, like one entranced; then, while the hot blood rushed to his face, and the angry fire blazed from his flashing eyes, he dashed the tablets to the earth, and stamped them in pieces in his wrath, then springing into the midst of the astonished multitude, he caught their idol from its throne, and, with the strength of a giant, he broke it in pieces; he ground it to powder beneath his feet, and strewed its ashes to the winds of heaven; then with a voice of thunder that pierced every heart in that vast assembly, he shouted, "Who is on the Lord's side? If there are any here who have not forgotten the God of their fathers: the God who has led them in safety through untold dangers; if there are any who have not given themselves up to the deceitfulness of their own hearts, and to worship dumb idols, let them come to me." For a moment there was a stillness like that of death in that crowded court; astonishment, fear, and grief, was pictured on every face. They had given up Moses as dead, and his appearance in their midst had been to them like one from the tomb. Dumb with amazement at the angry passion with which he had destroyed their idol, they offered not the slightest resistance; but listened in speechless terror to the command with which he had awakened them as it were, from some disagreeable dream, for their blind infatuation seemed to them more like a dream than a waking reality. In that moment of silence that succeeded the outburst of reproofing passion with which Moses had addressed them, each insensible of every emotion save that of a "fearful looking for of judgment, and fiery indignation," then a part of that crowded multitude gathered around their leader, while the rest remained standing, as though paralyzed with terror. As they closed around him, Moses waved his hand toward the open fields beyond the camp, and bidding them follow, he gave one piercing glance at those still left behind, and strode angrily upon the plain. No sooner had he reached a secluded place beyond the camp, then he turned to his followers and said: "What sin is this which ye have this day committed against your God. Think ye, if God should deal with you according to your just deserts, he would not cut you off, root and branch, from the face of his footstool? And now, every one of you gird on his sword, and go in and out of the camp, and slay every man his brother, and every man his neighbor. This is the command of God, and if ye refuse to obey him, he will bring even worse evils upon you than he brought upon your enemies, the Egyptians, and he will utterly destroy you from off the earth." This was a terrible ordeal for those men to pass through, yet they dared not disobey; and while their people were still in their tents, awaiting the judgments that their guilty consciences told them would be meted out to them for their iniquity, they rushed in upon them; three thousand blood-stained corpses were strewed throughout the camp when darkness veiled the earth. Busy hands hollowed their graves; nimble fingers prepared their winding sheet; tearful eyes gazed their last on the sleeping clay, and, beneath the quiet stars, at the solemn midnight hour, with the pale moon looking coldly down upon them, they laid them down to their last long sleep, and then returned to their tents, to spend the remainder of that dreadful night in bitter self-accusations and prayer.

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clustered in little groups, here and there, to talk of the fearful visitation of the previous day, in punishment for their iniquity. Bitterly, bitterly did they repent the evil that had brought so much sorrow and desolation in their midst; that had brought the shadow of the death-angel to darken every heart; that had caused the wail of despair and agony untold, to well up from every bleeding breast, till its despairing notes were echoing on every side, and piercing even with keener anguish those already torn and lacerated bosoms. While they were thus assembled, bemoaning the inevitable past, bemoaning their own folly and sinfulness, in thus turning away from Him who had led them through so many dangers, the Angel of whose Presence had ever hovered over them, to shield, to succor, and support; Moses again appeared in their midst. But a change had come over his features. The fires of warlike impatience no longer flashed from his eyes; his form no longer towered in haughty anger, nor his lip curled with indignant scorn and passionate fury; but a look of calm, and holy sorrow rested on every feature of his manly face. For a moment he gazed sadly on the sorrowing and troubled groups that were collected before him, then, while his bosom heaved like the troubled waves of ocean, when the storming rides upon the deep, and rules the elements of the upper air, and his voice shook with every pulsation of his great sorrow-stricken heart, he exclaimed: "Oh, my brethren, my brethren; will ye never learn obedience without passing through the fiery furnace of affliction; without waiting through waters of tribulation and sorrow? Surely ye will learn that the 'way of the transgressor is hard,' and that God, our God can never lie; that his threatenings as well as his promises are sure; that He who has led us thus far through dangers seen and unseen, will not look upon sin with the least degree of allowance. Even now, while his anger is kindled against this people, and while our brethren and our neighbors are lying cold in death, because of sin, a far far worse than death awaits those who are left, unless ye turn again to the Lord God of your fathers, and humble yourselves in dust and ashes before him. O then, my brethren, let us be wise. Let us be reconciled to God, even now, ere we smite us in his wrath, and destroyeth us in his righteous indignation. And now, build ye an altar unto the Most High, and offer acceptable sacrifice thereon, while I shall go up into the Mount of God, even into the presence of our Lord, there to intercede for them and me; that he may have mercy upon us, and pardon our offences, and take us again into favor." Then with a silent benediction upon his brethren, he turned away toward the Mount, there to plead for the people of his choice; nor did he plead in vain. Again God smiled upon the children of Israel, again they basked in the sunlight of His presence. They turned again unto the Lord, and he healed their heart-wanderings and back-slidings. He pitched his tabernacle among them, and dwelt in their very midst. But again, and yet many times, did they sin against God. They murmured and complained of the hardness of their lot; they bitterly reproached Moses for the part he had taken in accomplishing their deliverance from bondage, and yet each time they sinned they suffered. God chastened them in his sore displeasure, yet would they not learn submission and obedience. Even while the cloud of Almighty Presence rested upon the tabernacle which he had commanded them to build, even while God made his dwelling place there they forgot His presence; they forgot his laws; they broke his statutes, they disobeyed his commandments; and they drank of the wine of the wrath of the Lord. And Moses stood ever between the living and the dead; between a sun-polished people, and a people of fire and torment. Again, pagan Rome was done with and defunct, but according to this, it is yet to live forever and ever!

Whatever the symbol means in one place, it does in another, and if pagan Rome, then pagan Rome must send out one of the unclean spirits under the sixth vial, to gather the people of the earth; but it is to be observed, that the symbol, the dragon, and the same designation, old serpent, the devil and Satan in ch. 20 is admitted to mean the devil proper, but in ch. 12 is made to mean pagan Rome?

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But it is claimed that the beast ch. 13, is papacy, (a claim not proved) and that as the dragon was to give his (the dragon's) seat to him, and as pagan Rome did give papacy his seat, the dragon must be pagan Rome. Now the text ch. 13: 2, does not assert that, but only that the dragon gave the beast (the beast's) seat, that is, he seated the beast. This is evidently a friendly co-operation, but pagan Rome and papal were bitter enemies, and it is not true that pagan Rome gave the Pope, whether by Justinian or Phocas, a seat and authority; for both these emperors were not pagan, but papal themselves. Besides, so far from pagan Rome conferring power and great authority upon papacy, it had neither itself; indeed, had ceased to exist for ages before the papacy had either power, or great authority.

But it is urged that the dragon must be

pagan Rome, because pagan Rome stood ready to destroy the Saviour as soon as he was born, and that because the man child was to rule all nations with a rod of iron, Christ must be meant. But others besides Christ are thus to rule the nations. (ch. 2: 27.) It does not seem from history that Jerusalem, or the church was in a condition of travail and crying to be delivered at Christ's birth, nor that the Roman empire stood ready before his birth to slay him as soon as he was born. Pagan Rome, as such, seemed to know and care nothing about that event, and during his ministry never interfered with him only when badgered to it by the Jews. Herod, in his petty local jealousy, can hardly have been dignified by the symbol of "A GREAT RED DRAGON." Nor did he stand ready to devour Christ, while his mother (either Mary, or the church, or Jerusalem,) was yet in travail, but only after the wise men had notified him of the birth of a King.

The fact is, these various chapters represent but different phases of the same epoch. Ch. 12, the flight and preservation of the church, ch. 13, the reign and military prowess of antichrist, and ch. 17, his agency with the ten horns in Babylon's overthrow. If these chapters are successive, why not include ch. 11, and make it precede the rest in fulfillment? But it is admitted that ch.

11 and 13 are mainly synchronous. The prophesying of the witnesses and treading down of the city occurs during the same 1260 days of the reign of the beast. Then why not the chapter between them apply to the same epoch? especially as the 1260 days of the woman's wilderness sojourn is the main feature personated there. If in either, any intimation is given of anteriority, it is not in the 12, but the 13 chapter, for there the lion, bear and leopard are suggestive of a long succession of empires; whereas in ch. 11, the first thing in order is the woman in travail and ready to be delivered; and after she is delivered she flees into the wilderness, when the 1260 days begin. V. 5, 6.

The war in heaven and the casting out of the dragon is a recapitulation as to times, for at verse 13, the same event (the woman's flight) occurs as at verse 6. At v. 4, 5, the dragon stands before the woman in a menacing attitude, and at v. 13, he commences his persecution and attempts to follow her in her retreat. Now unless he leaves her after v. 4, and wars with Michael, and then returns to her, the events of v. 4 and 13 are immediately connected, so that there is nothing here predicted but the war in heaven, and nothing on earth but what occurs at the beginning of, and during the 1260 days. So that pagan Rome is out of the question altogether. It is strange if the bare mention of the 1260 days, chapter 13, fixes that epoch in modern history, but when it is mentioned twice, and considerable detail in connection given in ch. 12, it must be fulfilled long anterior to the other.

The dragon had seven heads, but pagan Rome never had. The dragon has ten horns, but pagan Rome had none. When the dragon is cast out, the devil knows that he has but a short time, but when pagan Rome fell, the devil still had a long time. When the dragon is cast out, the "kingdom of God is come," is right at hand, v. 10; but when pagan Rome fell, the kingdom of God was at least 1500 years distant.

Pagan Rome was not "that old serpent, the devil and Satan," but the dragon is, v. 9. If, as in this case, when inspiration gives a triple definition of a symbol, we allow our theories to totally disregard it, we ought ever to hold our peace when the popular churches ignore any other inspired explanations of symbols which contravene their theories. This same definition of the dragon is repeated ch. 22: 2. And how is it that the symbol, the dragon, and the same designation, old serpent, the devil and Satan in ch. 20 is admitted to mean the devil proper, but in ch. 12 is made to mean pagan Rome?

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city instituted a printing office in a neighboring town, for the purpose of justifying French measures, and of propagating the sentiments of their order. This was about the time the envoys of President Adams were rejected by France. These parents informed, that their son often suggested that such societies were abundant, and were going to prevail through our country, and was very confident that within twenty years, not a gospel minister would be supported or heard in our nation; but that such ministers would be pointed at, as they walked the streets. He asserted, also, that all religious order was an imposition, which would soon be abolished.

All of the Apocalypses after the beginning of ch. 4 is declared to relate to things that "must be hereafter," 4: 1, from which the things that were are definitely distinguished. 1: 19.

It may be that the man child here is a single representation of the dual form of the same thing, the two witnesses ch. 11. These rule the nations with a rod, or "smite the earth" and "torment" the nations, and like the man child are "caught up to heaven," 11: 6, 10, 12.

In conclusion, just as the devil is called a serpent, because he operated through one, so he is represented as a dragon with seven heads and ten horns, because he operates through a septuaginta-decim-regal power in his last great onslaught when he has but a short time, and when the kingdom of God and the power of Christ are about to be unfolded.

This epoch has one grand consoling feature to distinguish it from the papal persecution; then the children of God were surrounded by and accessible to their bloody persecutions, but now God hath prepared a place for them, and on eagle wings they shall mainly be conveyed away to places of security from the face of the persecution.

What if by our strange civil war and consequent armament and discipline, God may be preparing a place for European Christians in their flight from the now developing antichrist, so that an invading force which should attempt to pursue them, may be swallowed up, or repulsed?

FAITH.

Rev. J. C. Kyle lately prepared a selection of hymns. After the selection was completed and all in type, he received, from an unknown source, a hymn which he thought so desirable that he cancelled one of his selection to make room for it. Since the publication of the volume, it is said he has received a large number of letters from various parties acknowledging the pleasure and profit they have derived from this particular hymn, and especially from the clearness with which it expresses doctrinal truth.

Faith is a very slender thing. Though little understood; it frees the soul from death's dread sting. By resting in the Blood. It looks not on the things around, Nor on the things within. It takes its flight to things above, Beyond the sphere of sin. It sees, upon the throne of God, A victim that was slain. It rests its all on his shed blood. And says, "I'm born again." Faith is not what we feel or see; It is a simple trust. In what the God of love has said to us, as the "Just." The perfect One that died for me. Upon his Father's throne Presents our names before our God, And pleads Himself alone. What Jesus is and that alone. Is faith's delightful plea. It never deals with sinful self. Nor righteous self, in me. It tells me I am counted dead. By God in his own Word. It tells me I am born again." Christ my risen Lord.

In that he died, I died to sin. In that he lives, I live to God. Then I am dead to nature's hopes, And justified through blood. If he is free, then I am free. From all unrighteousness; If he is just, then I am just; He is my righteousness. What I want is more to perfect love?—A body like his own. Will perfect me for greater joys. Than angels round the throne.

Selected from the Montreal Witness for the Advent Herald, by Charles England.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

It would be a task indeed to exhibit but a sketch of all the items of most credible evidence relative to this subject.

I lately received the following information from a respectable man of my acquaintance, and his wife; both of whom are professors of religion. They inform, that about ten years ago, their son had occasion to reside for some months in —, a capital town in the Middle States; and when he returned, to their great astonishment and grief, he returned an atheist, as he has ever since remained; neglecting and despising all religious order. They learned from him that while he was in that capital, he became conversant with a society there, instituted under French agency, with a view to propagate the sentiments which he had imbibed. He spoke to his parents of his attending an entertainment in that society, at which the guests were about sixty; and such an entertainment, in point of elegance, as he never before saw, the plate being of immense value. From which we may infer, that the members of that society were persons of influence and rank. After their son returned home, he went and resided for several years in an old town, in a State adjacent to that in which his parents reside. There a society was instituted (as the parents learnt from their son,) of the same nature with the society in which he had imbibed his atheism, and embracing some very influential characters. This society

entered into the question of the expediency of a new translation, or revision, this may be said, that there is no reason to suppose that in the version of 1611, perfection was attained. In many respects, then, Wicel's version, is not equal to the authorized, but in a few it is perhaps superior. I have noticed a considerable number of passages to which, I think,

healed. In the authorized version the word servant is used all through the narrative. But in the original two words are used; one denoting a servant or slave, the other also denoting a servant, but having, in addition, the sense of a child, a term indicative of affection. Now we read that the servant was dear to the centurion. In the first place the servant, but when the centurion speaks to him in verse 7, the word indicative of affection is used. This distinction, which is overlooked in the authorized version, is preserved by Wicilif. Verse 2, "A servant of a centurion, that was precious to him was sick." Verse 7, (he centurion speaks), "Sue by word, and my child shall be healed." How beautifully does the affection asserted in verse 2, come out in verse 7, where this word has full justice done to it. Here, I think, Wicilif is decidedly in advance of the authorized version.

Dean Trench complains of the authorized version, that it often renders by one English word several not perfectly synonymous Greek words. He mentions in particular, two cases, in each of which there are twelve Greek words, and but one English equivalent in the authorized version. Now, on consulting Wicilif, it will be found that for the first twelve he gives six English words, and for the other twelve, seven. In these cases, notwithstanding the enrichment of our language, which took place between the years 1830 and 1611, we find the earlier version much wealthier than the later.

It is very curious to observe what extraordinary alterations have taken place since Wicilif's time, in the accepted meaning of words. Thus the verb to sue has now an almost exclusively legal signification; to sue a man is to prosecute a man for the payment of a debt. But this is Wicilif's word for follow, although he uses follow as well. Christ said to Matthew, "Sue me I;" and he arose and followed him. In connection with Matthew's call, we have another word which is used in a very different manner now. In our version we read that Matthew, when called, was sitting at "the receipt of custom." Wicilif tells us that he was sitting "in a tolbothe." The word tolbothe now means a Scotch prison, but it was originally applied to a hut erected at a fair for the purpose of accommodating the takers of tolls or customs; and so Wicilif is perfectly correct; and, indeed, the tolbothe is a rather better rendering than "the receipt of custom." As Wicilif calls the "receipt of custom," or, rather, the custom-house, a "tolbothe" so, when he translated the passage, "custom to whom custom," he renders it, "to whom tol." The word duke is another that has been somewhat altered in its range of application. Wicilif applies it to Christ in Matt. 2: 6. Sovereign is a word of high import now, and is set apart for the greatest person in the state; but Wicilif gives it to Christian ministers. "Have ye mynde of your sovereigns that have spokun to you the word of God."

One of the most singular specimens of change in the application of words, is to be seen in this passage: "Also, I preie, and the German fellowe." My readers may well wonder what German fellowe is to be found in the New Testament; they will discover him in Phil. 4: 3. "And I instruct thee, also, true yoke-fellow."

If a person, utterly unacquainted with the authorized version, were to take up Wicilif, he would be astonished to find what a number of castes Jesus and his disciples visited. Their whole progress seems to have been a series of journeys from one castle to another. "Jesus made journeys bi cities and castels prechynge." "Jesus came not yet in the castel." Castel is Wicilif's usual word for village. But his use of the word town is still more curious. It is rather startling to find one of the men who excused themselves from the supper, saying, "I have bought a town, and I have need to go and see it." But town is Wicilif's word for field. Indeed, I may say that town is Wicilif's word for country. In our version we read that Simon the Cyrenian was coming out of the country when he was compelled to carry Christ's cross. Wicilif tells us that he was coming "fro the town." It seems to be a hopeless contradiction, but it is not; both are right, because town is a word which properly signifies any inclosed space; in fact, its radical meaning seems to be a hedge; it is, therefore applicable to a field, to a farm—in fact, to the country.

Sad is a word which Wicilif uses in a manner which, to the modern Englishman, most appear very strange. With us it has an exclusively mournful signification, and suggests nothing but sorrow and affliction. Having only this idea of the word, we may well be perplexed on finding it asserted that the wise builder's house fell not, because it was founded on "a sad stoon" that Paul rejoices to behold in the Colossians; the "sadnes" of their faith in Christ; that Peter warns Christians not to fall away from their "sadness"; that hope is a "sad" anchor of the soul. But such is Wicilif's word for firm, steadfast, and it is, in fact, the past participle of the verb to set.

Cunning was once a very noble word; used as a noun it meant knowledge, science, skill; used as an adjective, it had a corresponding signification. It has been degraded. The crown has fallen from its head. To be called cunning was once the highest compliment; the application of such an epithet we should now resent as an insult, because the word savors of rascality; its better meaning is rapidly disappearing, and probably can never be restored. In Wicilif's time it was a word capable of the highest service, and incapable of any base occupation. With Wicilif the key of knowledge is "the key of kunninge." Paul has great satisfaction in finding that the Christians in Rome are filled with all "kunninge"; he thinks God that the Corinthians are rich in all "kunninge." This word, however, has almost disappeared, and what traces are left of it are discreditable; as, for instance, in forsooth, which is a word of contempt, and in soothsaying, which is anything but truthtelling.

If the loss of the word "sooth" is to be regretted, much more may we regret the loss

of the word "ruth." This is one of Wicilif's favorites; it means compassion, and is a fine Saxon equivalent for this Latin word which has superseded it, but is by no means its superior: Jesus had "ruth" upon the multitude. And now what is left of this word? We certainly have it, we have it entire, but we have it with an addition that destroys it—ruthless. What shall we say? Is it true that we have lost the "ruth," and are indeed ruthless? Our language, at all events, is all but ruthless, seeing that "ruth" is scarcely recognized among its words, certainly not among its leading words. But it will be said we have ruel, which is equivalent to ruthless. Yes, we have ruel; but ruel is not, as used by us, the opposite to ruthless; that is to say, ruel does not mean compassion, unless it be compassion for one's self. Rue and ruel are used exclusively in a subjective sense: I do not mean another man's mistakes or misfortunes, but my own; my countenance is ruel when I contemplate my own misery, not when I contemplate my neighbor's sorrows. Thus, what little of "ruthfulness" is left us we keep to ourselves; it has become so scarce that we have none to spare for others; and the word is chiefly known by its appearing simply, in order to deny itself in "ruthless."

According to Wicilif, John the Baptist tells the soldiers (whom Wicilif always calls "knights") to be content with their "soudis." These "soudis," meaning wages, are so intimately connected with soldiers, that they seem to favor that melancholy and discreditable stony which connects soldier and sell, and which, in fact, proclaims a soldier to be a man who has sold himself for pay. On this derivation, however, I venture to offer no further opinion.

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#### THE GREAT PHYSICIAN AND HIS PATIENTS.

To sum up the virtues of this Physician in a very few words: His cures are very speedy—there is life in a look at him; his cures are radical—he strikes at the very center of the disease, and hence his cures are sure and certain. He never fails, and the disease never returns. There is no relapse where Christ heals; no fear that one of his patients should be but patched up for a season, he makes a new man of him; a new heart also does he give him, and a right spirit does he put within him. He is a physician, one of a thousand, because he is well-skilled in all diseases. Physicians generally have some *specialitatem*. They may know a little about almost all our pains and ills, but there is usually one disease which they have studied the most carefully, one part of the human frame whose anatomy is as well-known to them as the rooms and cupboards of their own house. Jesus Christ has made the whole of human nature his *specialitatem*. He is as much at home with one sinner as with another sinner, and never yet did he meet with an out-of-the-way case that was out of the way to him. He has had extraordinary complications of strange diseases to deal with, but he has known exactly in one moment, with one glance of his eye, how to treat the patient. He is the only universal doctor at home in every case; the medicine he gives is a cathartic; it heals in every instance, never failing. *His medicinæ is himself.* If there be a smart caused by it, it is borne upon his own back. "By his stripes we are healed." "His flesh is meat indeed; his blood is drink indeed;" he himself casts out the disease from poor dying men. We do but trust him, and sin dies; we love him, and grace lives; we wait for him, and grace is strengthened; we see him, as we soon shall, and grace is perfected forever. O blessed physician for this desperate disease!

I cannot, however, tarry longer on that point, but come to the third, which is the main one that I am driving at, namely, that need is that alone which moves our gracious Physician to come to our aid.

He says, "They that are whole need not a physician," and you will see the natural conclusion from his line of reasoning is, "I do not go to the whole, because they do not need me; I go to the sick because they do need me; the reason why I go anywhere is because I am needed." I believe, dear friends, though doubtless there are some exceptions, that if you were to take the medical profession through, you would perceive large-heartedness, and more humanity there than almost anywhere; and you would find that there is scarcely a physician, certainly none known to me, who would, if he had

the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism: for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being.

"It assumes the existence of God; for it is He in the beginning who creates. It assumes His eternity; for He is before all things: and as nothing comes from nothing, He himself must have always been. It implies His omnipotence; for He creates the universe of things. It implies His absolute freedom; for He begins a new course of action. It implies His infinite wisdom; for a *kosmos*, an order of matter and mind, can only come from a being of absolute intelligence. It implies His essential goodness; for the sole, eternal, almighty, all-wise and all-sufficient Being, has no reason, no motive, and no capacity for evil; it presumes Him to be beyond all limit of time and place; and He is before all time and place."

**SIGNS IN THE HOLY LAND.**

The *Jewish Intelligencer* gives the following passage of a recent letter from Jerusalem by the Rev. W. Baily:

Jerusalem, which is generally so quiet at this season, has been all astir this week in consequence of an order from the Porte, that all the streets should be leveled and paved, and that all undue projections in the same should be removed. The order has been

executed in true Turkish style, and many a tall of loss and oppression can probably be told by the poor storekeepers and some house-owners, but the improvement to the city, and the public benefit will be great; we shall now have comparatively broad and airy streets, where before we could scarcely move. When the work is completed, it will, indeed, prove an advance in civilized effort and quite an achievement for Turkey. The Jews are very much concerned about this gathering up of the stones and making broad the ways of Jerusalem; they say, "Now we see that it is true, and most consolatory. What was it made Christ a physician at all? Was it not because men were sick with sin? Suppose they had been perfect, would Christ have ever been a Saviour if men had not been lost? Brethren, it would have been a work of supererogation; it would have been a folly, a monstrous folly, on his part, to undertake an office which was not required of him. It is sin which makes room for his work, as a Saviour. I say it—you will understand me—he is only a Saviour because there are sinners, and his Saviourship is based upon our sinfulness. He takes that position because he is wanted. Again, what was the main thought which was upon him when he was compounding his great medicine? What was it made him shed great drops of blood? Was it human guilt, or human merit, think you? Why, guilt, and guilt alone. What made him give his back to the scourges, and his cheeks to the smiters? What made him stretch his arms to the cross and give his feet to the nails? What made him bear the insufferable wrath of Almighty God? Was it man's goodness? Why you cannot think of such a thing; it was human villainy, villainy, degradation, iniquity, which made such sufferings as these, all needful. As I see them Christ in his great surgery, with which we "stie," or go up. "Outakum" may also be regarded as obsolete, although the reader will perceive that it is exactly equivalent to except. Wicilif's most usual word for except, however, is but—be-out; that is to say, minus; for example, "But a man be comyn agein his mait not as the knolynge of God." "Sourdough" is a word which can be scarcely looked upon as extant, although each of its component parts is in general use: at all events, sourdough is a term no longer employed in the sense in which it occurs in Wicilif, namely, as equivalent to leaven. "The kingdom of heaven is like to sourdough." "Beware of the sourdough of Pharisees and Saducenes." Again, we scarcely ever use the word "fieldy"; Wicilif speaks of a plain as a "fieldi place."

According to Wicilif, John the Baptist tells the soldiers (whom Wicilif always calls "knights") to be content with their "soudis."

These "soudis," meaning wages, are so intimately connected with soldiers, that they seem to favor that melancholy and discreditable stony which connects soldier and sell, and which, in fact, proclaims a soldier to be a man who has sold himself for pay.

On this derivation, however, I venture to offer no further opinion.

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## THE ADVENT

## HERALD.

## THANK-OFFERING.

House, near the Boydton road, about three miles south-west of Petersburg.

A. LINCOLN.

City Point, Va., April 2, 8:30 P.M.  
Hon. E. M. Stanton, Secretary of War:

At 4:30 P.M. Gen. Grant telegraphs as follows:

"We are now up and have a continuous line of troops, and in a few hours will be entrenched from the Appomattox, below Petersburg to the river above. The whole captures since the army started out will not amount to less than 12,000 men, and probably fifty pieces of artillery. I do not know the number of men and guns, accurately, however.

A portion of Foster's division, 24th corps, made a most gallant charge this afternoon, and captured a very important fort from the enemy with its entire garrison. All, seems with us, and everything is quiet just now.

A. LINCOLN.

**RICHMOND CAPTURED !!**

MONDAY NOON. The news is just received that Richmond was captured and Gen. Weitzel entered the city at 8 o'clock and 15 minutes this morning.

## WAR NEWS.

The famous chief Osceola was buried in Fort Moultrie, Charleston harbor. A correspondent who recently visited the place writes: "Inside of Fort Moultrie is Osceola's grave, a plain slab of marble, with an iron rail fence. Everything round it had been knocked to pieces by our shells, but not one had touched it or even clipped the flowers around his grave. The inscription on it was: 'To the memory of Osceola, Indian Chieftain, died in Fort Moultrie, 1838.'"

The Emperor of Brazil has appointed a "Board of Health" to investigate and decide what proprietary remedies should be admitted into the country and what excluded. After some months session they have reported condemning them all except Dr. J. C. Ayer & Co.'s preparations. Three of those they recommended the Emperor to admit for the benefit of the public health, while they hold the forth, Cherry Pectoral, under advisement for further information respecting one of its ingredients—morphine, which while so extensively employed and so highly esteemed as a remedy in this country, is scarcely known in that. Of all the other medicines before them, the Imperial commission say, no one of them merits any favor whatever, or protection from this Government, as they contain nothing new nor any specific virtues not known and used by our own physicians. The Imperial Government has accordingly prohibited them all from admission through the custom house, except on Wednesday the 23rd, and resulted in disaster to the assailants.

Gen. Sheridan has started on another raid believed to be to get possession of the South Side Railroad.

**Headquarters Army of the Potomac, March 29—Evening.** The route taken by a portion of this army is the same over which it has traveled several times heretofore, namely, the Vaughn and Halifax roads, running southwest across Hatcher's Run. The column started at three o'clock this morning.

A large cavalry force under General Sheridan took the Halifax Road towards Dinwiddie Court House.

The Infantry column crossed Hatcher's Run with no opposition until they reached within a short distance of the Borden Plank Road, where the enemy's pickets were found and driven back.

Griffith's division was sent up the Quaker road and about 3 P.M., a division of the enemy made its appearance and not knowing the strength of our force formed in line and charged, but they were repulsed with heavy loss.

A number of prisoners were taken and brought in.

They said our movements had been a complete surprise to them, as they had expected an attack in the vicinity of Fort Steadman and their troops had been massed there to meet it.

It was believed that the rebels were bringing their forces towards the Southside Railroad all the afternoon, in hopes of being able to prevent its destruction, but great confidence was felt that Sheridan would be a little ahead and that by the next night we would have news of its destruction at some point near Burkeville. If this was accomplished, it is claimed that the evacuation of Petersburg and Richmond must follow.

**City Point, Va., April 2—8:30 A.M.**

To Hon. E. M. Stanton, Secretary of War:

Last night Gen. Grant telegraphed that Gen. Sheridan with his cavalry and the Fifth Corps, had captured three brigades of infantry, a train of wagons, several batteries, and prisoners amounting to several thousand.

This morning Gen. Grant, having ordered an attack along the whole line, telegraphs as follows:

Both Wright and Park have got through the enemy's lines. The battle now rages furiously. Gen. Sheridan with his cavalry, and the 5th corps and Miles' division of the 3d corps, which was sent to him since one o'clock this morning, is sweeping down from the west. All looks highly favorable. Gen. Ord is engaged, but have not yet heard the result in his front.

A. LINCOLN.

**Washington, April 2, 12:30 P.M.**

To Major Gen. Dix:

The President, in the following telegram, gives the latest news from the front.

(Signed) E. M. STANTON,

Secretary of War.

**City Point, Va., April 2, 11 A.M.**

Hon. E. M. Stanton, Secretary of War:

Dispatches are frequently coming in, all going finely. Park, Wright and Ord, extending from the Appomattox to Hatcher's Run, have all broken through the enemy's entrenched line, taking some forts, guns and prisoners. Sheridan, with his own cavalry and the 5th corps and a part of the 2d corps, is coming in from the west on the enemy's flank, and Wright is already tearing up the South Side Railroad.

(Signed) A. LINCOLN.

**Washington, April 2, 11 A.M.**

The following telegrams from the President report the condition of affairs at half past four o'clock this afternoon.

EDWIN M. STANTON,

Secretary of War.

**City Point, Va., April 2, 2 P.M.**

Hon. E. M. Stanton, Secretary of War:

At 10:45 A.M. Gen. Grant telegraphed as follows:

"Everything has been carried on the left of the 9th corps. The 6th corps alone captured more than 3000 prisoners. The 2d and 24th corps captured forts, guns and prisoners from the enemy, but I cannot tell the number. We are now closing around the works of the line immediately enveloping Petersburg. All looks remarkably well. I have not yet heard from Sheridan. His headquarters have been moved up to Banks'

earth, from one point in the day to the same point in the next, and that the death of Christ took place about three o'clock Thursday afternoon, it would then be literally true, in all parts of the earth, and in the eye of heaven, that he was raised again the third day.

W. M. HORNIS.

## Correspondence.

of the reformatory movements in the Church of Rome we are but imperfectly apprised. Cardinal d'Andrea courts the reputation of a political liberal, but nothing, it seems, can be hoped from him for religious reform.

W. M. HORNIS.

## GRINDING THE DIAMOND.

Dear Bro. Litch:—I am happy to inform you that God is raising me up to health again, and as my strength returns, my depressed spirits revive, and the work of the Mission seems even more glorious than ever. My heart is full of interest for this dear people. O how much they have suffered, and how little they complain! To listen to their simple story of wrongs and oppressions is enough to stir to pity and sympathy the most callous heart. But they are slow to speak of their former enslaved condition, and only incidentally do they relate any of their sufferings and deprivations. They seldom speak severely of their masters, when they recount their acts of tyranny and oppression. The spirit of vindictiveness seems hardly to exist in their breasts. Love and forgiveness seem naturally to flow from their hearts. This gives them a large place in my heart, and endears them to me every day. Their black and tawny faces reflect far more of the image of God than do the white ones here, and I never loved a people more. A true heart and more affectionate people I wish not to find; and had they the means, we should not have to ask much of our friends at home.

We are now in the midst of our work—sowing the seed in the spring time—hoping for a harvest when the reaping time comes. How diligently we labor, but few if any of our friends can understand. There does not seem to be an hour in a week that we can call our own or take for recreation, and we never want less, for the work is so interesting and attractive that it is more like pastime than labor. And yet we get fatigued, and how fatigued! but rest soon restores us, and we go on until obliged to rest again.

One night, as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wretched life seemed, dating from her bright school days! What a mystery that she must be so helpless and such a sufferer, while her school companions could walk and move, and act, and enjoy life! What was the object of her Heavenly Father in putting her into this slow, hot, long-confined furnace? As she lay there thus communicating with herself, the room seemed suddenly to fill with light, and a beautiful form seemed to bend over her. His face was calm and gentle, but full of pity. She was not at all frightened, nor deemed it strange that he was there, though she was aware that she never saw him before.

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## Weekly Donations

## Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—*Act 20: 35.*

S. K. Baldwin, \$13 00  
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A Soldier's wife, 1 00

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An Old Friend, 4 00

D. Chatterton, 3 00

A. Leighton, 2 55

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J. Landreth, 75

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B. Eberly, for Visitor, 2 00

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S. G. Allen, 2 50

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J. A. Reed, for various objects, 47 80

Geo. Wise, 1 00

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Sarah H. Knight, 1 00

Mrs. M. Van Dusen, 1 00

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O. B. Fenner, 2 00

Wm. Tramp, 1 00

J. E. Hastings, 50

John Scott, 1 00

Sam'l Davis, 1 00

Seth Congwell, 1 00

James Kitteridge, 1 00

Wm. Woodward, 1 00

A Friend, 1 00

E. Williams, 5 00

R. Ryder, 1 00

S. Blanchard, for various objects, 1 00

A Friend in Ill., 1 00

W. G. Bliss, 2 00

S. R. Beebe, for various objects, 4 00

H. Hayes, 1 00

Mrs. S. R. Beebe, 5 00

A Friend at L., 5 00

Exchange on money from C. W., 18 70

John Cochrane, 2 25

W. G. Bliss, 1 00

B. P. S., to send Herald to poor, 1 50

Mrs. Lazarus Lawrence, 1 00

S. H. Elske, 1 00

Agnes Bruce, 50

M. M. G., 1 00

Mrs. S. W. Wicker, for old man, 1 00

Thomas Watson, 5 00

Exchange on sterling bill in payment for the Herald, for England and Scotland, 37 50

Thomas G. Stetson, 1 00

Hope, for the poor, 2 00

H. M. G., 1 00

Anonymous, for various objects, 3 00

C. L. Aldrich, 75

Thomas Freeman, 50

Geo. Tilley, 1 00

John Gray, 1 00

Jacob Shearer, 10 00

N. A. Holton, 1 00

B. P. S., to send Herald to poor, 1 50

Mrs. Lazarus Lawrence, 1 00

S. H. Elske, 1 00

Agnes Bruce, 50

M. M. G., 1 00

Mrs. S. W. Wicker, for old man, 1 00

Thomas Watson, 5 00

James Baldwin, for old man, 1 00

Chancy Brookway, 50

Joseph Morris, 450

Adelaide Bliss, 1 50

Martha Benna, 1 50

E. C. Drew, 6 20

for old man, 1 00

for old man, 1



# The Advent Herald



THE ADVENT HERALD

WHOLE NO. 1245.

THE ADVENT HERALD  
IS PUBLISHED EVERY TUESDAY,  
AT 461-2 Ruecland Street, Up Stairs.

BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and  
communications for the Herald, should be addressed.Letters on business, simply marked on envelope "For  
Editor," will receive prompt attention.

TUESDAYS, 7 P.M.

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[For Terms, &amp;c., see Fourth Page.]

Communications.

Original.

THE MORNING OF JOY.

BY D. T. TAYLOR.

It is done, the victory is won;

King of kings, the world is won;

Hallelujahs roll and swell;

Voices loud as mighty thunders, roll to cheer;

Cry "Behold the day of wonders,

Christ has conquered Death and Hell."

Lo they stand,

Crowned and robed with harp in hand,

They have heard the trumpet's call now roused,

On that sea of light and glory, now awoke,

Chanting full redemption's story,

While before the thrones they fall.

A sound of bugles, now awoke,

Told of the hosts of heaven, now awoke,

Mocked them on their march below;

Tainted them with jibe and jeer;

Then the path seemed dark and dreary,

Then their feet grew worn and weary,

And their souls were faint with fear.

But the Lord, who is our strength,

Faithful to his sacred word,

Led them o'er the desert way;

Did with hope their courage rouse,

Walked with them through death's dark valley,

Brought them home to endless day.

All is past.

And the king has come at last,

In no wise of all the nations,

Grief and pain, or fear and woe,

Storm and tempest, plague and anguish,

Blighted hope and sick-bethought,

They can never feel of know.

On, on, on, on,

Through the brightening years that dawn,

Over the world that yet shall be;

Where immortal garlands crown them;

Deathless forms throng all around them;

Life is still a shortless sea.

It is done!

Far and wide beneath the sun, all round the world,

Spreads a bliss no tongue can tell,

It has come, the day of wonders,

Louder than ten thousand thunders,

Hallelujahs roll and swell,

Rouse's Praise, New, in honor, honor,

Original.

LIFE PICTURES FROM THE GREAT

BIOGRAPHY.

For forty years they wandered in the

wilderness, kept back from the promised

inheritance by their own sinfulness, but,

amid all their transgression, God did not

utterly forsake them or cast them off. That

infallible promise, made to Abraham when

about to offer up his only son in obedience

to his Maker's will, made to Isaac, in the

land of the Philistines, in Gerasa; made unto

Jacob in Haran, when the heavens were

opened and the angels of God ascended and

descended to and from the holy place; that

infallible promise would be kept. God

would spare a people, as innumerable as the

sands upon the sea shore, to inhabit the

promised land. The sure word it, and

not all the powers of earth could annul it;

not all the machinations of man could turn

aside God's people from the path which God

had fore-ordained for their feet; for just as

sure as punishment follows transgression,

and peace follows obedience; just as sure as

the setting sun would rise on the coming

morrow and sink again behind the western

hills; just as sure as the summer would

follow the spring, the autumn the summer;

and the spring the winter, just so sure, ay,

even more sure, if possible, was the promise

made to those sojourning fathers in the days

of their pilgrimage on the earth. And when

they closed their eyes, "those windows of the

soul," and gathered up their feet in death, they saw, by faith the promised inheritance rising up like a dim vision, that would one day become a bright, a glorious, a living reality. And though the waters of death were surging around and over them, yet they relied with implicit trust on the sure word of promise which they had received from the mouth of the living God. The earth might be dissolved, the waters might deluge its fair face as in the days of Noah; yet the promises of God would never fail. And Moses, how was it with him when these forty years were past? forty years of sorrow and tribulation; forty years of temptation and sin. Had he not, long, ere this grown weary of watching over a people who would not walk in the ways of righteousness, whose feet were constantly wandering hither and thither in forbidden paths? He had been as

the

to do my best, but as there is nothing the matter with you, there is no room for me." You may fetch any crossing-sweeper, and he will be of as much use to you as the best physician, when you are not ill. So if you do not confess yourselves really to be sinners, Jesus will have no preciousness in your eyes, he will be but an ordinary person. If you are not sick, there is no likelihood of gratitude. Men will not thank a physician for doing nothing. You will never be thankful to Christ for saving you, if you do not feel that you want saving. Then again, there will be no honor to him. Suppose you went to heaven, and entered there in the same self-righteous frame of mind as you are in now, what would you say? "Well done, I." There would be no honor to Christ, no glory to Jesus. A man must have a deep and conscious need of Christ, or else he cannot illuminate the throne of Christ with glory by his praise, when he shall enter heaven.

Now methinks there is some sweet music in what I have been saying to those of you who do need, though it must sound like a mockery to those of you who think you do not need it.

To conclude, it follows then, that THOSE WHO ARE SICK SHALL BE HELPED BY JESUS. Let the question go round these galleries and this area this morning. "Am I sick? Am I sinful?" Then I have a need of Jesus, and need is the only thing that will bring Jesus to me?" "O!" says one, "but I am so very sinful!" Then you have a very great need, and there is room for very great power on the Saviour's part, and that display of grace shall give him very great glory. Sinner, believe on him, that he can save thee; trust him to save thee and let not thy great sin keep thee back. "O, but I have so many sins!" Then again thou hast the greater need, and as it is that brings the doctor, so thy many needs will be so many knocks at his door, so many rings at his bell; he will come the faster only plead earnestly every one of these thy sins, and ask him to have pity upon thee. "Yes," say you, "but I have been so long sick." Then your case is a very bad one, and there is the more need of his care. He healed the woman that had been thirty-six years disabled, and if you have been thirty-six years—ay, if it be eighty years, he is still able to heal, and your need—let us keep to that—your need is your only plea. You have evidently a very strong plea, for you have a very great need. "Ah," says another, "but I have relapsed since I thought I was healed—I have backsidden." Now there is a special promise given to that form of sickness, "I will heal their backsiding." He does not specially say, "I will heal their drunkenness and so on," but here is a special promise for a special case. Now you want him. "This is a great sin, this backsiding. Go to him—ask him the rather to come to you." "Yes," says another, "but I cannot feel my sin as I would." This only proves how much you need the Lord Jesus, since you have not even that form of fitness which lies in deep sense of need; you cannot even feel, for you have the stone in the heart. "O, make this a plea with him. Say 'Jesus I want thee more than anybody else, for there are some who have little health; they can feel they are diseased, but I have not even that. I want thee, O, I want thee more than any.'" Perhaps you will say, "But I cannot believe on him as I would." Then add that also to your other sins, confess your unbelief, tell him you have great need of him to give you faith; and go to him; and O may he help you to believe that he is able to forgive this sin also. "Well," says one, "but I grow worse the more I think about these things." I am glad of it, dear friend, this growing worse is a part of the cure. Suppose you should keep on growing worse, if you should get to feel yourself as black as the devil and as damned as a lost soul, yet still while you are in this world the great physician can heal you, and you have still this great plea, that you want him you want him. "O," says one, "I cannot see how I can plead my need as the only thing." My dear friend, what would you plead, suppose you were publicly begging. If I had to turn to the trade of a beggar, believe me, I would not wear this black coat, or, if I did, I would take care to have it pretty well riddled with holes; because the great thing you have to do when you plead in the street, is to convince the passers-by that you are in need. Some lean wretched-looking fellows have faces which are worth a fortune to them—their cheeks white with consumption—their bodies thin and lean as with starvation—with scarce a handful of rags on them, they squat down in some corner and write on a paper, "I am starving," and as you pass them you cannot help it, your hand goes into your pocket. "Here is a case of desitution," you say—and you give them relief. Imitate these vagabonds in all but their deception. Use their logic, the rational argument, that need is a beggar's best plea. You are destitute, you are starving, spread your case before God. The best case you can make out in order to prevail with God, is a bad one. Let it be as bad as it can be, and I venture to say the worst is the best. Do not be apologizing, attempting to make your sins less than they are; tell him you are a wretch undone without his sovereign grace, and there guilty and vile, and self-abhorred, fall flat before him, say, "Lord Jesus, if thou wantest some one to heal: I am just the man." If thou wantest a case that can be blazoned abroad, and that will make the public ears ring and ring again with the praise of thy all-healing medicine, I am thy man, Lord. If thou wantest one full of sores and wounds, and purifying disease like Job upon a dunghill; if thou wantest one that is very far gone, that is rotten through and through, Lord, I am thy man." O think you, sinner, he is just your Saviour, for while he loves to meet with such cases as yours, you should rejoice to meet with such a Saviour as he is; and all you are asked to do is to believe that he can save you and to trust him to do it. If you knew him you would believe him. He loves to save. He can save the vilest. Trust him then, and may the Spirit of God so lead you to understand him, that you can rely upon him, and, if you do, he will say, "Sinner, thy sins be forgiven thee, be of good

cheer, go on thy way rejoicing." May God bless these words, for Christ's sake. Amen. —*Spurgeon.*

#### THE REVISED NEW TESTAMENT.

The history and precise nature of the Revised New Testament recently published by the American Bible Union, is not as fully understood by the public as it should be. The following notes from the Chicago *Times*, gives a valuable criticism, and presents the subject clearly to the public. It is somewhat lengthy, and we shall therefore divide it, giving a part each week:

The Bible is the most important of all books. Its own circulation is probably a thousand fold greater than that of any other book, and its circulation, together with that of the books founded upon it and deriving from it their inspiration, doubtless vastly exceeds that of all other books combined. Indeed, the ancient classics and the pure mathematics are nearly all we have wholly unaffected by the influence of the Bible. It permeates our literature, tinges our science, pervades our arts, affects our laws, moulds our manners. It is the most ancient and venerable monument of the past, the most powerful agency in the present, and gives promise of still more expansive and pervading influence over the future. While laws control our actions, and conscience our motives, this, by going back of both action and motive, moulds that secret heart-faith which is the fountain whence flow our motives, conscience, manners, laws, and other forms of outward life. 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"He that giveth to the poor length to the Lord." Let us put ourselves in their place and act accordingly. Deeply do we sympathize with the bereaved, the sick, and wounded, and dying, as the result of this fearful strife. It is a terrible sacrifice of life, health and property, with which our country has been rescued from destruction. But it would have been more terrible to have been ground down by those despots who not only made slavery the chief corner stone of their empire, who attempted to put padlocks on our lips and chain the press, that we should not plead the cause of those who had no helper.

And when Chief Justice Taney insulted heaven by ruling and making it the law of the land that the black man had no rights which the whites were bound to respect, God could endure no longer with such a nation as this without avenging the insult.

It has come upon us and the foul crime has been purged with blood and suffering. Happy will it be for us if we learn wisdom by the things we suffer.

Sheridan has captured Generals Ewell, Kershaw, Bealeton, Corse, Du Barry, and Custis Lee, with several thousand prisoners, 14 cannon and several caissons, up to April 9th. President Lincoln visited Richmond and held a public and enthusiastic reception in the mansion of Ex-president Davis of the so called confederacy. News so wonderful and in so rapid succession, comes upon us almost every hour, that we are unable to determine the present state of things.

#### TRIUMPHANT AT LAST.

In our last we announced the glad tidings that Richmond was ours; that Gen. Weitzel, with his corps entered the city at a quarter past eight Monday morning, April 3d. This news has been fully confirmed, and also that Petersburg fell the same day, and the rebel army and government fled. Lee's army was pursued and cut off in its flight, and has been met and conquered. Sheridan is the hero of the hour, and to him, under God, is due the honor of gaining these great results. The power of the Confederacy is broken, and peace must soon return. "Thanksgiving unto the Lord."

J. L. CLAPP.  
Homer, N. Y., March 30, 1865.

**Obituary.**

CATHERINE E. HARRINGTON.

Fell asleep in Jesus, March 18th, 1865, Catherine E. wife of Daniel W. Harrington, of Harrison, N. J., and daughter of the late George Carter of Newark, N. J., in the 39th year of her age.

Sister H. was a firm believer in the Advent doctrine, and for many years was a member of the Advent Mission (now Messiah's) Church of New York city. She manifested her interest in the church by her presence at the meetings whenever it was in her power to attend, and in contributing liberally and promptly of her means for its support. About two years since the family moved to Harrison, N. J. There being no Advent meetings there, they attended the Episopal church, but our sister never lost the spirit of the Advent faith, but let her light shine by telling her neighbors and friends around her of the hope which she cherished. Thus she lived and maintained a consistent Christian character until her death. Her disease was dropsy on the heart. She took medicine to relieve her distress and give her sleep, and while sitting up in her bed, leaning back upon her pillow she fell into a sleep, but never again woke, the nurse discovering that she had ceased to breathe. Thus peacefully she fell.

\* Asleep in Jesus, blessed sleep,  
From which none ever wake to weep,  
A calm and undisturbed repose,  
Unbroken by the dread of foes."

It was my privilege to be present at her funeral, and after the Episopal service was read by the minister of the place, I was, at the request of Bro. H., called upon (as a representative of the Advent party) to speak of her Christian character and of her hope of seeing Jesus, and of being made like him at the resurrection of the just; at the close of which the officiating clergyman made some very interesting statements relative to the character she bore, and of the favorable impressions he had received while in conversation with her during his pastoral visits, and stated that while listening to her remarks, he had often derived more comfort and satisfaction than he felt himself able to impart to her.

In her death our brother has lost a kind and faithful companion, but he sorrows not as those who have no hope, believing that soon he will see her again in the morning of the resurrection. She leaves two children, a little boy about three years old, and a babe three days old. That God may sustain and comfort our brother in this hour of loneliness and sorrow, is my sincere prayer.

A. H. BROWN.  
We have enjoyed an intimate acquaintance with our departed sister for about eighteen years past, and can bear our testimony to the correctness of all that is said of her in the foregoing obituary, and we deeply sympathize with our bereaved brother.

ED.

THE MOOKER'S JUDGMENT.

Not many miles from the place where the writer once lived, there was a young man of comely person, who seemed to breathe the element of perpetual burlesque and mockery—everybody was mocked or mimicked; but especially the deformed. He had a scurilous remark for every passer-by; or the like "white" deprecating "laugh" so peculiar to the face of disdainful triflers. On one occasion he said of a deformed person, what is not fit to be written—it was, however, to the effect that this deformed man had not been born in this world; that God had not made him, but that Satan had dropped him somewhere in his flight! This jibes married, and his wife, it seems, had imbibed the same spirit with himself. By and by they became parents; and a few years found them with a family of nine children. But sad to relate, every child was deformed! Some deformed in the feet, some in the face, &c., and some born in a state of idiocy. One in particular, whose deformity was distressing, had to have a surgical operation performed on it when

he was not fully satisfied of his acceptance; yet before he died he seemed to leave evidence of going to be at rest. In regard to his personal qualifications we cannot better define them than they are defined by his Captain, in a letter to his parents, from which we make the following extract:

"From what I learn, your son Franklin was with him, and can therefore give you more information than I can as to his last hours. But I cannot forbear to write and express to you the lively feelings of emotion which move myself and comrades at the loss of your son, whom we all regarded as a model young man. As his commanding officer, and one who was intimately acquainted with him since he has been in my company, I must say I have no man whom I esteem more highly, none who was more of the steady, sober, honest, gentlemanly and obedient soldier. He was intelligent, a thorough Republican in politics, always cheerful and kind to his messmates. He never disobeyed or demurred at an order, but always performed any duty assigned him with an alacrity very commendable."

What was said of him as a soldier can with equal verity be remarked of him as a son, brother, and friend. But he has left us to mourn his, untimely death. May God sanctify the affliction to the benefit of all.

Farewell, brother William, we've laid thee away, Where nought shall disturb thy sweet rest Till the dawn of that morning when Jesus shall say, Come and join with the ransomed and blest.

May we meet in the land where sad ware never come,

Where partings and sighs are unknown, There to mingle our voices with angelic choirs, In praising God round his bright throne.

M. E. H.

#### MRS. FRANCES E. FITTS.

Mrs. Frances E. Fitts departed this life, of pulmonary disease, at her residence in New Haven, Vt., Feb. 21, 1865, aged 32 years.

The subject of this notice, at the age of two years, was the youngest of three orphan children, left by Geo. and Charlotte Richards of Georgia, Vt. Frances was a mild and loving child, and attracted the attention of Horatio and Olive Goodrich, worthy members of the Baptist order, who adopted her, and she was unto them as a daughter, marrying from their pleasant home, and holding her place in their affections until she died.

About nine years ago sister Fitts experienced hope in Christ, became a child of grace, was baptized by Elder D. Bosworth, and received into connection with the Brooksville Advent church, where she held full membership at the time of her decease.

My acquaintance with the departed was but one short year, and during many pastoral visits I ever found sister Fitts ready and anxious for the word of solace and prayer, and none who were privileged to attend them can ever forget the "Saturday night prayer meetings" held at the home of our departed sister in Christ. Often would she say: "Prayer calms my mind, and makes me stronger," but her years of prayer, and of physical weakness are ended, and we have laid her away, "sleeping in Jesus."

Bro. Wm. Fitts, husband of the departed, whose eyes have been darkened these years, and his four dear children, need, and experience the support afforded by prayer; they sorrow indeed, but not as these without hope.

May kind neighbors, and sympathizing friends continue their welcome ministrations to this doubly afflicted family, until the God of providence and grace shall say "Well done, good and faithful."

F. GUNNER.

#### REVENGE AND FORGIVENESS.

A certain wagoner at one time found himself in great difficulty. He could get his team no further. In his distress he appealed for help to another wagoner who came along at the time. The latter declined helping his neighbor, and selfishly passed on with his team. Some time afterward he found himself in a strait similar to that in which the first was involved. It was now his turn to ask for help. The first wagoner declined, left him to get out of his difficulty as best he could, and so had his revenge. The world would say, "served him right." Religion would point out "a more excellent way."

A certain traveler called at a large and comfortable mansion, and asked permission to remain for the night, as there were no inns in the neighborhood. The desired hospitality was positively and persistently refused. The owner of the mansion was himself, in after years, a traveler in a strange land. His carriage broke, and his journey was interrupted. A gentleman who resided near the place where the accident occurred, took the family to his home, and entertained them till the carriage was repaired, and the journey could be resumed. On being offered a remuneration for his kindness, the gentleman said to the befriended traveler, "I am the man whom you once turned away from your door. All the remuneration I ask is, that you never again deny shelter and refreshment to one who seeks it at your hands."

The traveler received a lesson of love, and went away with "coals of fire on his head."

#### MAXIMILIAN.

But the most troublesome question before Maximilian is neither the foreign question nor the political aspects of the domes in question, but the religious complications which have sprung up between the Mexican Church and the throne. The policy heretofore indicated by the Emperor with regard to the estates of the Church strongly favored of the liberal principles formerly proposed by the Bishops and Archbishops have taken up

the cause of the separation of the State of the Church property, and granted the fullest religious toleration to the people. The Bishops and Archbishops have taken up arms against the attempt to tolerate free religions in a land heretofore held in submission to a State religion. They have recently published a missive of warning to the Emperor. Among the signers are the Archbishops of Mexico City and Michoacan, and the Bishops of Oaxaca, Queretaro and Zacatecas. We give below an extract indicating the spirit of this precious document:—*Investigator.*

"Mexico is exclusively a Catholic country and her aversion to tolerance has always been declared in the most remarkable manner. When the Constituent Congress of 1856 was discussing article 15 of the project of a constitution to establish tolerance although it was composed of the most renowned partisans of what is called progress and reform; and, notwithstanding the earnest desire they had in securing the triumph of this idea, they had to renounce it, under the irresistible pressure of the national will, expressed as it never was before. Those exalted liberals were masters of the situation, exercised the power and held all the offices of the Government; and, notwithstanding that and the limited liberty possessed by the opposite party, especially that of the Church, they could not withstand the torrent. There rained protests from all sides; municipalities, societies, whole neighborhoods; men, women, society in mass, protested against the article. The very government of Comonfort, seeing that it was

not prudent to oppose the public sentiment so universally declared, took an active part against tolerance, and the article fell to the ground, rejected by an immense majority. Sire, this speaks volumes; and in seven years the character and will of a people are not changed."

#### THE PRESIDENT'S PLAQUES AND HOW HE MEETS THEM.

Speaking of the trials of patience to which the President is subjected, a Washington correspondent of "the Methodist" says:

"We do not mean to say that his patience never yields. We have had frequent opportunities to see it in the crucible, and in a few instances, only a few, we have seen it tried a little too far. In one instance we entered his office and found him in close and loud conversation with a gentleman from a certain portion of reclaimed Southern territory. The visitor professed to be a Southern loyalist, and wanted certain papers signed by the President, making good, great damage inflicted upon him by the war. The claimant urged his claims in soft, timid tones, and the President answered in a way quite the reverse. He was not pleased."

"Why, this paper does not say you are entitled to the money?" "No, sir, but it recommends my claim to your consideration."

"But, sir, you do not prove your claim."

"We are loyal, sir." "Yes, sir, and so are the men who stand up in front of Richmond to be shot, but they don't come here to plague me."

"We don't wish to worry you, Mr. President."

"No, I know what you want—

you are turning, or trying to turn me into a

justice of the peace, to put your claim

through. There are a hundred thousand men

in the country, every one of them as good as

you are who have just such bills as you pre-

sent; and you care nothing of what becomes

of them so you get your money."

"We think our claim just, Mr. President."

"Yes, but you know you can't prove what is in this paper by all the people in the United States, and you want me to prove it for you by writing my name on the back of it; yes, in plain words you wish me to lie for you that you may get your money. I shall not do it."

The visitor stands a moment, as if dizzy and undecided; and gathering up slowly, retires to digest his repulse as best he may.

The old hero was right. Anybody may come and tell his story, but let him look to it that he makes out a good case, especially if he is a

strong government money.

This is very well for the President, as the writer for "the Methodist" narrates it. And now we wish that Mr. Lincoln's good nature would allow him to deal just as summarily with the crowds of pertinacious office-seekers, by whose leaguement he has been made literally sick within a few weeks past. The plague is said to have been absolutely insufferable. For the sake of the country as well as himself, he should make short work with it.

It is useless to tell the victim to do this or that, or call for water. In fact it is

generally best to say not a word, but seize a

blanket from a bed, or a cloak, or any woolen

fabric—if none is at hand, take any woolen

material—hold the corners as far apart as

you can, stretch them out higher than your

head, running boldly to the person, making

a motion of clasping in the arms, most about

the shoulders. This instantly smothers the

fire and saves the face. The next instant

threw the unfortunate person on the floor.

This is an additional safety to the face and

breath, and any remnant of flame can be put

out more leisurely. The next instant im-

merse the burnt part in cold water, and all

pain would cease with the rapidity of light-

ning. Next get some common flour; re-

move from the water and cover the burnt

parts with an inch thickness of flour, if pos-

sible, put the patient to bed, and do all that

is possible to soothe until the physician ar-

ives. Let the flour remain until it falls off

itself, when a beautiful new skin will be

found. Unless the burns are deep, no other

application is needed. The dry flour for

burns is the most admirable remedy ever

proposed, and the information should be im-

parted to all. The principle of its action is,

that like the water, it causes instant and per-

fect relief from pain by totally excluding the

air from the injured parts. Spanish whiting

and cold water of a mushy consistency, are

preferred by some. Dredge on the flour

until no more will stick, and cover with cot-

ton batting.

AN EASY AND SIMPLE YEAST.—Take a

jar or quart pitcher, and mix in flour and

water with a little salt, somewhat

thicker than batter, and about half full.

Then set the pitcher in a kettle of warm

water, about the same temperature, which

must be kept up by adding warm water occa-

sionally. It must stand thus for five or

six hours, and be stirred now and then, until

it begins to rise. It will at least fill the

pitcher, when it will be sufficient to make

two or three loaves of bread, by being mixed

with more flour and warm water in the

usual way. If you use water half of which

is boiling, mixed with half cold

## Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin, \$13.00  
C. Benney, 13.00  
Mrs. S. N. Nichols, 13.00  
Lucy G. Ford, 5.00  
George Dickey, 5.00  
Maria Scott, 5.00  
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Alexander Welden, 1.00  
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Phineas Ross, 1.00  
Lucy M. Chamberlain, 1.00  
Mills C. Colby, 4.00  
Anna J. Colby, for various objects, 20.00

## DONATIONS

## FOR BOOKS AND TRACTS.

"To do good and communicate forges not, for with such sacrifices God is well pleased."—Heb. 13: 16.

John H. May, 1.00  
G. L. N. H., 1.00  
Louisa Polley, 1.00  
M. T. Chapman, 5.00  
Mary C. Chapman, 5.00

## 10 CENTS WEEKLY FOR FREEDMEN.

Adeleida Bliss, 1.50  
Martha Benney, 1.50  
E. C. Drew, 5.20

BO SOCIETY FOR FREEDMEN'S MISSION.

John H. May, 1.00  
G. L. N. H., 1.00

## DONATIONS

## FOR Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, men given into your bosom."—Luke 6: 38.

S. K. Baldwin, \$5.20  
M. Bradley, 5.25  
M. J. Yoder, 5.00  
D. Rapp, 5.20  
A. McBride, 3.00  
Bowen Lewis,

WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

Joel Learned, 3.00  
A Friend at Westboro', 25  
Col. at Washington Furnace, Pa., 2.00  
" at Bush's Schoolhouse, 5.80  
M. L. J., 2.20  
E. Matthews, 5.00  
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Myra Bosworth, 2.00  
William Bosworth, 2.00  
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A. S. Williams, 2.25  
Joseph Cheong, 3.00  
S. H. Yocom, 3.40  
Joshua Smith, 1.00  
Sylvester Burke, 1.00  
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Sylvester Burke, 1.00  
Mrs. A. Curtis, 3.00  
Wm. A. Curtis, 2.13  
Abel Houghton, 75  
Mrs. E. Gold, 25.17  
John Kibbell, 1.00  
Mrs. A. G. Abel, 1.00  
M. C. Butman, 2.00  
Michael Carlson, 3.00  
S. Coburn, 1.00  
O. W. A., 2.00  
E. Lockwood, 2.00  
P. Burns, 2.00  
Newton, 1.00  
M. Cheeny, 50  
Mary A. Pearce, 2.00  
Mrs. O. Stoddard, 3.00  
A Friend, 1.00  
C. Joseph, 3.00  
S. H. Yocom, 3.40  
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Sylvester Burke, 1

# The Advent Herald

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1246.

VOL. XXVI. NO. 16.

THE ADVENT HERALD  
IS PUBLISHED EVERY TUESDAY,

At 4612 Kneeland Street, Upstairs.

BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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Communications.

MISSION JOURNAL.

March 11.—This day closes another interesting and busy week. Although so much of it has been stormy and the travelling bad, the number of our scholars has hardly been less; for while some of the smaller ones have been kept at home by the rain and mud, other older ones have come in. This is encouraging, for no teacher can be otherwise than cheered at the increase of his school. Our school grows daily more interesting. As each pupil advances, his anxiety to learn seems to increase; and it is truly pleasing to see them try to excel each other. One of the most unpleasant things we have to do, is to divide a class by promoting some who advance more rapidly than the rest, to a higher class or larger book. This makes the others feel that they are reduced or degraded. All feel that they ought to have a larger book and read nearer the middle or end of it.

We have a few intelligible readers, but most are in the first rudiments of the language. Those who read readily will immediately take up arithmetic and writing. We have verbal exercises each day in numbers, geography and sacred history; also in other subjects of general interest. Learning my scholars to count has been a first general exercise; for it should be remembered that most of the parents of these children know not themselves how to count, consequently the children have no means at home by which to learn. I found but few who could count a hundred. The progress of these children thus far in all that has been taught them, is really surprising, while we consider the difficulties which meet them at every step; for it will be seen at a glance that children of ignorant and uneducated parents have to learn everything at school, and unlearn much at school that they have learned at home, and are continually learning. They can obtain no help at home but are rather hindered in their progress, especially toward correct speaking and elevated language. The dialect of the parents is the dialect of the children everywhere. If the former speak incorrectly and foreign to the standard of the language, so will the latter; so if the children learn and practice correct speaking, it must be against the example constantly before them at home. This is no easy thing to do, nor can it be expected of either white or colored children as a whole. In a word, everything is against these children outside of the schoolroom; when they hear there is not heard elsewhere. They have none with whom to associate that are above them, and whom they might always imitate; or by whom they could be helped directly or indirectly. It is an uphill work indeed with them to learn or rise. The majority of the children at the North find none of these difficulties and disadvantages which the poor colored children here have to labor under and contend with. And yet these little dark faces are cheerful, and their hearts as hopeful as any that beat under a white skin. They think they can learn, and this is the half of the secret of their progress in learning. But in our school are "dulls," as well as in all other schools. I do not, however, think that the proportion is greater than in the average of schools at the North. There are some everywhere slow to learn, and who cannot by any effort they can make, excel in their studies. It is, and must be so here; and they who think that every colored child can be made a proficient in any or every branch of science are greatly mistaken. I have said that considering the disadvantages under which they are trying to learn, their progress is truly gratifying, if not surprising. The majority learn rapidly, and no one can engage in teaching them, and not have his interest in the work and in them increase. I am more attached to my school each day, and the task (if it be one) of leading their inquiring minds into new channels of thought and preparing them for a higher position in life, is a most delightful one, and yields a satisfaction worth all the labor. Time flies unheeded here, where so much good is to be done, and so many are desiring and waiting for you to do it. You do not have to beg the liberty of laboring for the cause of Christ or humanity. All are ex-

pecting you to do it, and without any preliminaries, you can engage in the work. Whatever your hand findeth to do, you can do here with your might without being called to an account for displaying so much zeal, or doing too much.

Not only in the school-room, but in every hut and cot, there are minds anxious for knowledge, into which you can drop pearls of thought and gems of truth, that will make radiant with light the chambers of the soul for many a day. There is no need of losing any time here. Every moment is demanded. The days are short, the hours minutes, and the nights come before you can well finish your labors. The morning finds your work before you, and there is no inclination to avoid it.

I have said I become more attached each day to my school. What I have called attachment may in part be sympathy. Be that as it may, when I look upon these little ragged, mirthful, trusting creatures, and compare their condition with the condition of children at home in the free States, I can scarcely refrain from shedding tears. So full of life and joy in the midst of want and destitution, their cheerful faces teach me daily a lesson of contentment and submission worth coming here to learn; and I would say to all my readers, young and old, be contented with what God has given you, for here are those who, if you could see them, would teach you a lesson of submission and contentment, while their condition would draw tears from your eyes.

The question has been asked, Can these children be raised to as high a point of intellectual culture as the white children of the free States? This question has nothing to do with our duty to these people, any more than the same question would have to do with the duty of the missionary to the Chinese or any other foreign nations. Yet if I were asked my opinion in regard to their power to reach a point of intellectual culture as high as the white race, I should say I do not think they now possess it. They lack the depth of thought of the Saxons and European races. They are a people of faith and imagination. The cause of things they go not far to inquire into. They are satisfied with knowing that things are. They believe that God is, and trust him, without inquiring why or how he came to exist. They live much in their imagination; and I have asked myself what would they do without this element in their organization and character? Their large comparison, imitation, mirthfulness and hope are national characteristics. Without the last two, their condition would be truly wretched. Now they are cheerful where no light is seen, and hopeful where nothing can reasonably be expected.

March 12.—The Lord's Day and a beautiful one it has been. The sun has shone brightly throughout its entire length, and the air has been soft yet invigorating. All above is glorious: there God's handiwork is unmarrred by sin. But O, the earth! how it is stained, rent and torn! and man the most of all. Surely there is a day needed in which to lay it aside and turn our eyes away from it to the heavens from whence cometh all our joy. We met at ten o'clock for Sabbath school. Our house of worship was nearly filled when I arrived, and many were coming in every direction. Bro. Child was already there, with Mrs. Child and Miss Whitney. After the opening exercises, we divided the school into four large classes; Bro. C. taking the class of men, Mrs. C. the women, Miss Whitney the girls, and myself the boys. My class numbered thirty-four; their ages being from eight to sixteen years. There were over a hundred in the four classes. It could not be expected that with so many scholars, so few teachers, and so large a number that could not read at all, together with so recent a beginning, that much could be done in the way of a variety of exercises. We had, however, singing and recitations by the scholars, which, considering the time they had had to learn and practice, were truly creditable to them. The subject of the general lesson was Jesus—his titles, birth-place and incidents in his life. All were interested; indeed I never saw more interest manifested in any school. The older people who came in to witness the exercises, were so pleased that in our social meeting which followed, they spoke of the delight they experienced. The exercises were new to all; the singing of the children especially gave them great pleasure. How many thanks we get for thus devoting our time and efforts to these poor ones, we could hardly tell our friends. They surely are not unthankful.

After the close of the Sabbath school came our meeting for social worship. This meeting is for all to take a part in, and the time is usually all occupied. The greatest difficulty we have, is to prevent some few from occupying it all. Long prayers and exhortations abroad here. All are willing to work, but some want to do all there is to be done. This is not only so here, but in many other places. Some individuals seem to think that they can do everything better than others, and so they claim most of the time allotted for the meeting. These people injure all social meetings. But this evil here is gradually disappearing, and a greater number are having an opportunity to give in their testimonies for Christ, and tell where they

are above them, and whom they might always imitate; or by whom they could be helped directly or indirectly. It is an uphill work indeed with them to learn or rise. The majority of the children at the North find none of these difficulties and disadvantages which the poor colored children here have to labor under and contend with. And yet these little dark faces are cheerful, and their hearts as hopeful as any that beat under a white skin. They think they can learn, and this is the half of the secret of their progress in learning. But in our school are "dulls," as well as in all other schools. I do not, however, think that the proportion is greater than in the average of schools at the North. There are some everywhere slow to learn, and who cannot by any effort they can make, excel in their studies. It is, and must be so here; and they who think that every colored child can be made a proficient in any or every branch of science are greatly mistaken. I have said that considering the disadvantages under which they are trying to learn, their progress is truly gratifying, if not surprising. The majority learn rapidly, and no one can engage in teaching them, and not have his interest in the work and in them increase. I am more attached to my school each day, and the task (if it be one) of leading their inquiring minds into new channels of thought and preparing them for a higher position in life, is a most delightful one, and yields a satisfaction worth all the labor. Time flies unheeded here, where so much good is to be done, and so many are desiring and waiting for you to do it. You do not have to beg the liberty of laboring for the cause of Christ or humanity. All are ex-

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many years," at his church, subsequently brought to him a letter signed by all the managers of places of public amusements in that city, expressing their gratitude for what they styled the generous and Christian notice he had taken of their profession. This led to a correspondence with one or more of the leading members of the theatrical profession, including the celebrated author and actor, John Brougham, and ultimately to the delivery, by Dr. Bellows, before a grand public assemblage of the most respectable and best actors and actresses of New York and its vicinity, of an elaborate address, oration, of rare merit, eloquence and interest, which was extensively published at the time, in the newspapers and highly admired.

What effect this address had upon the players, plays, and play-houses of New York and other places, or what, or whether any further reformatory efforts were subsequently made by the eloquent and eminent divine in the same direction, we must confess we are unable now definitely to state. Our impression is, from all we have seen, heard and read, within half-a-dozen years past, that theatricals and theatrical people, in and out of New York, remain, at this time, pretty much "in statu quo"—it we may borrow a forcible and comprehensive expression from the language of the law.

New and strong hopes, however, are now entertained of the complete reformation and regeneration of the stage, from the existing well directed efforts to this end, of our New England Sabbath schools. Everywhere, and in every direction, among the Sabbath schools in our own State—and we believe the same is true of our sister States—novel and beautiful little scenic representations have been latterly got up, and others are in course of preparation. Everywhere, new and charming little dramas, or tableaux vivants, or somnambulistic scenes, all of a strictly moral or religious character, have been and are to be produced, and everywhere, fresh, lovely and highly gifted young actors and actresses are cropping out.

We have now before us several programmes of Sabbath school stage performances given in different parts of the State. One is the programme of what we understand was a very successful and acceptable entertainment at Georgiaville. In addition to other attractions, some ten or a dozen Tableaux are announced on this Programme, all of which, we learn, were very fine. The two consecutive ones, entitled "Before Marriage" and "After Marriage" are thought to have been a great improvement upon those two old standard and long popular plays, frequently produced at our regular theatres there, and called "The Day after the Wedding," and "Three Weeks after Marriage."

Another performance is that of the "Carolina Sabbath school" performances, given in Barber's Hall, Brand's Iron Works, on Saturday evening, the 11th instant. This programme is a very long, interesting and attractive one. Among the numerous and highly diversified performances announced, we notice a new drama called "The Farmer's Son," embracing the following named

*Dramatis Personae.*

Farmer Content. George. Dame Content. John.

Ellen. First Boy.

Second Boy.

Also a new "comedy," entitled "The Trapper Trapped," containing the following

*Dramatis Personae.*

Abel Smart. Agnes.

Stillwater Green. Jeff Green.

In reference to these two new, regular dramas, the Programme has, at the bottom, the following remarks:

"The Domestic Drama of 'The Farmer's Son' has a decidedly moral and religious character. Act 1st represents the son, George, as about to leave the parental roof for the city, amid the deepest solicitude expressed by the parents and sister, with the best advice a father and mother can give.

Act. 2. A year is supposed to have elapsed, and George returns, a conceited fop and fast young man.

Act 3. Another year, and he again returns but overwhelmed with shame and remorse at his course, asks and receives the forgiveness of his parents.

The Comedy of 'The Trapper Trapped,' represents one of those greedy speculators, who are ever ready to pounce upon the unsuspecting, and wring from them their last dollar—who do not scruple to resort to any means to accomplish their designs. Abel Smart has sold an old exhausted claim in California to a poor schoolmaster, and taken nearly all the money he had; but good fortune suddenly comes to the aid of the pedagogue, in finding a large sum concealed on the claim, which materially changes the aspect of things, and particularly the tone of the speculator."

Besides these two dramas, there were some nineteen other performances, comprising the comic song and chorus of "Cousin Jedidiah," the "Forest Scene" of "Widow Bedott," with the characters of "Elder Sniffles" and the widow; the tableaux of "The Stolen Kiss," more effective, it is said, than the well known popular farce of "The Kiss in the Dark;" the "Cauldron Curtain Lecture" about "lending umbrellas;" the song and chorus of "Wake Nicodemus;" and the affecting devotional tableaux of "Hallowed be Thy Name."

We regret exceedingly that we could not witness the performances of this Sabbath school, the greater number of which, as we have been told, were quite equal to any generally seen at the regular theatres, while all possessed the rare merit of being strictly unexceptionable and elevating in style and character. And especially is this true of the "moral and religious" dramas already spoken of. By the way, we do not remember of ever seeing but two "moral and religious dramas" at any of our Providence theatres. One of these was called "The Gambler's Fate," the principal character of which was sustained by a highly talented and experienced actor, whose personation was always of a most thrilling and impressive description, but who invariably, at the close of his performance, took all the bills and silver, change he could rake and scrape, made the best of his way to a notorious place of resort near the city, bet the whole against the

wheel, and got back to his hotel as drunk, to us a slightly inelegant expression, "a bailed owl." The other "moral and religious drama" which we had the satisfaction of seeing, was the "great moral and religious drama of Uncle Tom's Cabin" (as the play-bills styled it,) which was produced at the theatre occupying the site of the present "Academy of Music." The main drawback on the moral and religious influence of this performance was, that "pious old Uncle Tom" was, now and then unmistakably drunk in the last act. Since then, we do not remember of having seen what is called by theatrical managers, "a moral and religious drama."

Another church programme, or playbill, now before us, reads as follows:

"The curtain rises, and the veterans once more appear on the stage. A grand exhibition at the F. W. Baptist Church, Chepachet, R. I., consisting of dialogues, farces, declaiming, tableaux, &c. Good music will be provided."

Whether the farces to be performed in the Free Will Baptist church were to be what are professionally styled "screaming farces" is not expressly stated in the bill. In the absence of definite information we should say that they probably were, inasmuch as such farces are held to be the best of this class of dramatic productions.

Some four or five years ago, an exhibition of *Tableaux Vivants* was given by some young ladies of the Fourth Baptist church, of this city, on the stage of the Academy of Music in Westminster Street. As the young ladies were very capable, and personally very prepossessing, and as they had the advantage of a regular stage and scenery, the tableaux were remarkably beautiful and successful, and created a decided sensation, especially among the young men. Several of the young ladies were married, we believe, within a short period succeeding the exhibition. It was given in aid of their Sabbath school, if we remember rightly.

A very meritorious and successful exhibition of tableaux was also given, some time ago, in Roger Williams Hall, by ladies and gentlemen connected with the Free Congregational church located there, and during the present month, a series of stage performances have been got up there by ladies and gentlemen connected with the Sabbath school of the same enterprising, prosperous and "progressive" church. The performances, which attracted large audiences, are said to have been unexceptionably excellent and effective, and have been greatly commended in the papers and elsewhere. We are sorry that engagements prevented us from witnessing them. A friend who attended, says that the piece entitled "The Somnambulist, or Sleeping Superintendent," was remarkably well done, and reminded him very forcibly of the celebrated old opera of "La Somnambula." He thinks the incorporation, in the new piece, of the famous "Phantom Chorus" and of the gloriously brilliant closing aria, "Ah! non ginge uman pensiero," would have rendered it about as good as the old opera. The attention of the deacons, some of whom we believe are musical men, is invited to this point. In the mean time, we would suggest to the Free Evangelical Congregational church the idea of reconstructing and enlarging their stage, and fitting up with "wings" "dies," "flats," "drops," "tempests," "traps," "foot lights," wind, rain, thunder, and ghost apparatus, etc., so as to render it in every respect convenient for the effective production of moral and religious tragedies, comedies, farces, melo-dramas, domestic dramas, operas, spectacles, *tableaux vivants*, and any other performances of a worthy and attractive character that it may be desirable to introduce.

The already great length of this article, and the crowded state of our columns, renders it impossible for us to enlarge further on this interesting and important subject, and omitting much that we designed to say, we will only add, that in view of the facts presented, and others of which we are cognizant, we feel fully justified in congratulating the friends of literature and art, throughout the country, upon the existing brilliant prospects for the complete reformation and elevation of our American Stage and Drama, through the powerful and beautiful instrumentality of our New England Sabbath schools.

*Original.*

*THE WATERS OF MARAH.*

Looking down through a long vista of centuries, I seem to see in the land of Marah a numerous people. Here are all classes, "from age dim-eyed, with hair of silver gray, to the fair babe," the sunny blossom of the wilderness. Who are these people? Whence came they? They are the chosen ones, the favored of the Lord, even the Israelites; long time were they in bondage in the land of the Egyptians, but the Lord saw the affliction of his people, he heard their cry, he knew their sorrows, and with his mighty hand he broke their chains in sunder, he delivered them out of the hand of the Egyptians, and sent them forth on their journey "unto a good land, and large, unto a land flowing with milk and honey." And the Lord went before them in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light; to go by day and by night." And it was told the king of Egypt that the people fled, and he pursued after them with horses, and with chariots, with horsemen, and with a great army. And when Pharaoh drew nigh, the people saw him and were afraid, but Moses said unto them, "Fear ye not, stand still, and see the salvation of the Lord, the Lord shall fight for you, and ye shall hold your peace." Then Moses stretched forth his hand, and the waters of the sea were divided, and the children of Israel went into the midst of the sea upon dry land, and the waters returning, overthrew the mighty hosts of Pharaoh. Thus the Lord saved this, his people, and they sang unto him a glad song of triumph.

But is this the people that have been singing joyously the praises of the Lord? Alas! for the smile of triumphant joy has faded from their lips; three days wandered they in the wilderness and found no water.

At length came they to this, the land of Marah, and with feverish haste they eagerly pressed forward to partake of its waters; they tasted, but could not drink, for lo! they were bitter, and all-forgetful of their marvelous deliverance, of the promises of the Lord, of the Almighty power of our God, they turned with downcast looks and murmuring lips to Moses, reproaching him that he should have brought them unto this dry land.

Can anything be said in palliation of their murmurs? This people had hitherto been accustomed to drinking of the best water in the world; and partaking of the bitter waters in the midst of parching thirst, (which would have been to any a severe hardship,) was thus to them rendered a trial most exquisitely grievous. Yet, it seems to us strange that after beholding the glory of the great "I am," after seeing that Jehovah was all, and over all, instead of crying mightily unto Him who had showed unto them the tenderest mercy, they should so soon forget that He was "their Rock and the high God their Redeemer," and that they should turn murmuring to Moses. And Moses, hearing their murmurs, cried unto the Lord, who showed him a tree, which when he had cast it into the waters, they from being bitter became sweet.

Standing in the land of Marah may we not learn a lesson of life? Oft-times doth the Lord to bring us unto the waters of Marah; we press forward, we taste, we drink, they are exceeding bitter, and we would fain wish ourselves where bitter waters come not, "where the wicked cease from troubling, and the weary are at rest." But, lo, here a Moses cried unto the Lord? out of sorrow, anguish, and pain, cometh a life nearer to God, and we, His people, have cause to bless His name that the bitter waters become sweet, that out of griefs and woes we get higher up, nearer to Him. Even in the darkest of days may the eyes of God's people be anointed that they may behold the glory of the Lord, and while drinking of bitter waters, may they yet experience the joy ineffable of hearing His voice saying, "My grace is sufficient for thee."

In the wilderness of Shur is a fountain called Hawarah, its basin is six or eight feet in diameter. The waters of the well when first taken into the mouth seem insipid, rather than bitter, but when held in the mouth a few seconds it becomes exceedingly nauseous. This is identified as the Marah of the Israelites. *AGNES VERNE.*

*EARNEST PLEADING.*

No one can read Spurgeon's Sermons without seeing in them an extraordinary earnestness that springs from great faith. You instinctively say, "This man preaches as if he believed every word he utters." This is the secret of his power. O, that we might have many more such earnest preachers. The following extract from his last published sermon, is a good example:

"The fearful vision that beclouds my eyes and makes them feel heavy, at the same time presses upon me with a tremendous weight, while I mention another truth. Behold here the solemnity of the gospel ministry, the responsibility of those who listen to it, and the need there is for earnestness of life, for the sake of the soul of man.

As to the time, it is said that Christ is to

reign until all enemies are subdued under his feet, and then it is affirmed that the last enemy that shall be destroyed is death. When, therefore, the warfare of life is over, the Christian's enemies all subdued, and death ushers him through Christ's power to an immortal life, Christ then coming to receive Him to Himself—then man's last enemy is destroyed, and those who are thus Christ's at His coming, shall take possession of their eternal inheritance (kingdom) with their risen and triumphant Lord.

Not one of the passages cited by the *Herald* to prove its points made, save the one quoted to prove the resurrection of Christ's material body (Lu. xxiv: 30-38) which resurrection we have fully admitted, is adequate, as we judge, to prove these points, since they are ambiguous; i. e. they will harmonize with our view equally with its own. For instance, (though we care not to discuss the point,) the *Herald* argues there are two resurrections, the resurrection of the righteous taking place in the order of time before that of the wicked. It quotes 1 Thes. iv: 16, 17, "For the Lord himself shall descend," &c., "and the dead in Christ shall rise first." This is not didactic prose, but a highly metaphorical passage; stating as we conceive the truth that contrary to the doctrine of "those that had no hope," (the Sadducees) the righteous dead should be found in the resurrection, or glorified state; when the righteous, then living, should be called by their Lord's descending with the trump; and therefore that those alive, and remaining, were to have no precedence, or pre-eminence privileges above those who had died before, i. e., "were asleep."

The question then arose in his mind. What now can I do for Christ? The answer was given by the Spirit—Labor for the conversion of your brother picket-man. He said he approached him and asked him if he loved Christ. He answered no; he then commenced laboring with him, and for four hours he said, and much of the time on their knees he labored and prayed for him, and by the morning dawn he was rejoicing in Christ.

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Another young man who became interested in our meeting and was ordered to the front before he found Christ. This alarmed him from the fact that he thought his probationary season had closed. This thought made such an impression upon his mind that while on picket duty he gave his heart to God.

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Another young man who became interested in our meeting, said at night to one of his tentmates, "Do you understand the commandments?" He answered, "I do not. I desire to read the Bible that I may understand them." His tent-mate with some astonishment said, "Do you intend to be a Christian?"

"It is my desire to become one." He then read a passage and kneeled down and prayed; his tent-mate also kneeled and both gave their hearts to God. In less than one week seven others were converted through their instrumentality.

In Matt. xxiv & xxv, Christ is speaking after scien, oriental, and Jewish style, making a panorama of the earth to show the coming doom of the Jewish nation, and from time to time of other nations also; and to quote such passages to prove a metaphysical point in controversy, argues at least a lack of better proof.

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An individual one evening just as we were about to arise from our knees, after a season of prayer, broke out with a voice choked and tremulous, "O God, I told thee in my tent the other night, that if thou wouldst suffer me to live, to come to this chapel again, I would give thee my heart: O God, I am here, and now I give myself to thee, O God, accept me, and bless me, and O God, bless my dear wife, and my two little children, and keep them in the right way, that if we never meet again in this world, we may meet in heaven. Amen."

Another individual arose one evening and was so overwhelmed with conviction, it was some time before he could utter a word; at length he said, "I am a sinner and need your prayers; I have a praying wife; I received a letter from her day before yesterday, in which she said, 'I asked Nellie (my little daughter) if she had any word to send to her pa. She said 'Yes, tell pa to look to God, then he will come home again.'" Ever

since I received that letter I have seen my loss condition without Christ, and I ask your prayers that I may become a Christian."

The above are only a few of the large number who have found Christ during my labors in the chapel at City Point. It has been my lot to pass through many revivals, but in no previous one have I seen the converting power of God so gloriously displayed.

MINISTERS.

It is not to iterate and reiterate theological doctrines, without a definite application, that men are called to be ministers of the gospel; it is to be living men among men.

And the sphere of your instruction is as broad as human life, and varied as it is broad. No calling is so noble as that of the ministry, to a man who understands how to be a minister, who is able to sympathize with his fellow-men, and who feels that he is bound to look after their wants, both of body and of soul, to labor to prepare them not only for time, but for eternity, and not only for eternity, but for time. All things are his; all science is his; all learning is his; all art and all literature are his; all days are his. To him weekdays are Sabbaths, and Sabbaths are weekdays. He may take his instruments from every side. He has universal liberty. His work is as comprehensive, as boundless as the education, the civilization, and the Christianization of mankind. And there is no place

man is to live a physical, animal, or material life hereafter,

But, says the *Herald*, the resurrection of the flesh of the just, will perfect and render it incorruptible, but none the less material. A spiritual body, then, is none the less material! If such words be not a contradiction in terms, we know not what words can be! Nor does the Bible teach us of any way to render the flesh "perfect" but by grace, or Christ's spirit reigning in us—certainly not by which through the power of the Holy Spirit, sinners may be saved. Pledge yourselves this night, as with your hands upon the horns of the altar; pledge yourselves as you sit in the place where God has often met with you, that from this hour you will seek, God helping you, to love your neighbor as yourself, and prove your love by pitying earnestness in seeking his salvation. That truth seems to be written clearly enough in letters of fire in the midst of the smoke that cometh up from the desolation of lost souls."

A QUESTION IN DEBATE.

CONCLUSION OF REPLY TO FIRST ARTICLE.

REPORT OF REV. JOEL WAKEMAN.

DELEGATE OF THE CHRISTIAN COMMISSION.

I was commissioned to labor at Point of Rocks, at the central office at Philadelphia, but on arriving at City Point, it was thought by your station agents that I could be more useful to confine my labors to the chapel just completed at this place by the Christian Commission. I commenced my labors immediately by preaching every evening, and by holding a meeting every day at 2 o'clock P. M., for prayer, conference, and personal conversation with anxious ones.

My meetings at 2 o'clock, in numbers

ranged from 40 to 120, which was invariably

made up of young converts, and such as were

deeply anxious. The mode of conducting

this meeting was, prayer, conference, and

personal conversation with the anxious. It has been common in these afternoon meetings to hear from one to four or five announce

their determination to serve God.

In the evening the chapel has been well

filled—in some cases, so densely crowded

that many

sist in confounding the Papacy with the Babylon of the Apocalypse when the angel so positively said it is a city "That great city, which reigneth over the kings of the earth." The Papacy is to do a mighty work after it is driven from Rome; no less, in our opinion, than being a chief agent in gathering the kings of the earth and of the whole world to the battle of the last great day of God Almighty, and meeting the Son of God in the great conflict.

Days are years, as they used to pass fifty years ago; and what mighty changes will occur in a day none can divine. The day of the Lord is evidently upon us, and none of us can be too watchful, or too carefully keep our garments.

A. D. 1866.

There are many passages of Scripture which shew that the end of the present dispensation will be as sudden and unlooked for as was the flood. No matter how clearly prophecy may point out the event; no matter how concurrently commentators may condescend upon the time indicated by prophecy, there will be no more faith in it a year, or probably even a day, before it takes place than there was a hundred years ago. Nay, so callous will men become through the non-fulfilment of foolish predictions, that what is true will probably be less regarded than ever just at the time it is going to come to pass; and any one who may then call attention to the real facts of the case, will be regarded with more contempt than any of the previous fortune-tellers of the Church, as the expounders of prophecy have been, somewhat irreverently termed.

The general security and carelessness respecting prophecy which is present, prevail, may, therefore, be perfectly compatible with the feelings of my own heart, I have long labored to ameliorate and elevate the condition of the great mass of the American people. Toil and an honest advocacy of the great principles of free government have been my lot. The duties have been mine, the consequences are God's. This has been the foundation of my political creed. I feel that in the end the Government will triumph and that these great principles will be permanently established.

In conclusion, gentlemen, let me say that I want your encouragement and countenance. I shall ask and rely upon you and others in carrying the Government through its present perils. I feel, in making this request, that it will be heartily responded to by you and all other patriots and lovers of the rights and interests of a people."

At the conclusion of the above remarks, the President received the kind wishes of the friends by whom he was surrounded. A few minutes were devoted to conversation, all being deeply impressed with the solemnity of the occasion, and the recent sad occurrence that caused the necessity for a speedy inauguration of the President.

Mr. Johnson is in fine health and has an earnest sense of the important trust confided to him.

William Hunter, chief clerk in the State Department, has been appointed Acting Secretary of State.

The Acting Secretary of State has issued the following address.

TO THE PEOPLE OF THE UNITED STATES—

The undersigned is directed to announce that the funeral services of the late lamented Chief Magistrate will take place at the Executive mansion in this city at twelve o'clock, noon, on Wednesday, the 19th inst. The various religious denominations throughout the country are invited to meet in their respective places of worship at that hour, for the purpose of solemnizing the occasion with appropriate ceremonies. W. HUNTER, Acting Secretary of State, Department of State.

Washington, April 17, 1865.

### News of the Week.

#### WAR NEWS.

##### SHERMAN'S ADVANCE.

###### Reported Surrender of Johnston's Army.

*Fortress Monroe, April 14.*—By an arrival from Wilmington, intelligence is received that Sherman took up his line of march northward from Goldsboro' last Monday. A large amount of supplies have been sent through the Dismal Swamp Canal in barges and around the Cages in steamers for the use of his army. The anchorage place for vessels is in the vicinity of Roanoke Island, at which place they will await the orders of Gen. Beckwith, Gen. Sherman's Chief of Commissary.

The steamer George Leary, from City Point, Va., this afternoon, brings down a report of the surrender of Johnston to Gen. Sherman, but this needs confirmation.

The George Leary brought down direct from the front fifty bearers of battle-flags and other trophies, including several beautiful State flags.

Gen. Wirtzel issued an order promising protection and safe conduct to the members of the Rebel Legislature of Va. who should assemble in Richmond for a session of that body; he has been relieved from command there and Gen. Ord has been appointed to the command at that place, and the order respecting the Legislature has been countermanded and the assembling of that body forbidden.

Gen. Lee is reported to be in Richmond. The capture of Mobile, Ala., is reported at Cairo, Ill., with 3000 men and 300 canon.

The stroke was so sudden and severe that the public seem almost paralyzed, and can scarcely realize it.

The President expired at twenty-two minutes past 7 o'clock, April 15.

It has scarcely ever fallen to the lot of mortal man since the days of Moses, to accomplish so great a work as he has performed in four years. And now he "ceased at once to work and live."

BUT GOD REIGNETH.

"The God of Abraham reigns!"

Who sits enthroned above?

Ancient of Everlasting days

And God of love;

Jeovah, Great I AM.

By earth and heaven confess,

We bow and bless the sacred name,

Forever blest!"

MONDAY MORNING.

Up to this morning no traces of the murderer of the President have been found, although it is believed he has gone down the eastern shore of Maryland.

Mr. Seward is likely to recover from his wounds, but his son Frederick is in a very precarious condition.

Hon. Andrew Johnson, Vice President, was sworn into office by Chief Justice Chase, as President of the United States, at 11 o'clock, on Saturday when he made the following speech.

"GENTLEMEN:—I must be permitted to say that I have been almost overwhelmed by

the announcement of the sad event which has so recently occurred. I feel incompetent to perform duties so important and responsible as these which have been so unexpectedly thrown upon me. As to an indication of any policy which may be pursued by me in the administration of the government, I have to say that it must be left for development. As the administration progresses, the message or declaration must be made by the acts as they transpire. The only assurance that I can now give of the future, is reference to the past. The course which I have taken in connection with this rebellion must be regarded as a guarantee of the future. My past public life, which has been long and laborious, as I am in good conscience believe, upon a great principle of right, which lies at the basis of all things. The best energies of my life have been spent in endeavoring to establish and perpetuate the principles of free government, and, I believe, that the government, in passing through its present perils, will settle down upon the principles consonant with popular rights more permanent and enduring than heretofore.

I must be permitted to say, if I understand the feelings of my own heart, I have long labored to ameliorate and elevate the condition of the great mass of the American people. Toil and an honest advocacy of the great principles of free government have been my lot. The duties have been mine, the consequences are God's. This has been the foundation of my political creed. I feel that in the end the Government will triumph and that these great principles will be permanently established.

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Washington, April 17, 1865.

S. W. THURBER.

MARGARET McDUFFEE.

Died in Barnston, C. E., Nov. 2, 1864.

sister Margaret McDuffee, relict of Daniel McDuffee, aged 88 years.

ADMIRAL FARRAGUT.

When the rebel rear guard left the city they broke open the stores; panes of window glass, which cost hundreds of dollars, were smashed without compunction; dry goods, boots, shoes, jewelry, everything was taken which pleased their fancy. Why should they not plunder after the example set them by their leaders?

After a tedious walk the mansion of Jeff. Davis was reached. The immense crowd swirled round the corner of the street and packed the steps in front. Gen. Weitzel received the President at the door. Cheer upon cheer went up from the excited multitude—two-thirds of whom were colored.

The officers who had assembled were presented to the President in the reception room of the mansion.

Judge Campbell, once on the Supreme Bench of the United States, who became a traitor, came in and had a brief private interview with the President in the drawing-room. Other citizens called—those who have been for the Union through all the war.

The President then took a ride through the city, accompanied by Admiral Porter.

Gen. Shepley and other officers. Such is the simple narrative of this momentous event, but no written page of illuminated canvas can give the reality of the event—the enthusiasm bearing of the people—the blacks and poor whites who have suffered untold horrors during the war, their demonstrations of pleasure, the shouting, dancing, thanksgivings to God, the mention of the name of Jesus—as if President Lincoln were next to the Son of God in their affections—the jubilant cries, the countenances beaming with unspeakable joy, the tossing up of caps, the swinging of arms of a motley crowd—some in rags, some bare-foot, some wearing pants of Union blue, and coats of Confederate gray, ragamuffins in dress through the hardships of war, but yet of stately bearing—men in heart and soul—free men henceforth and forever, their bonds cut asunder in an hour—men from whose limbs the chains fell yesterday morning, men who, through many weary years have prayed for deliverance—who have asked sometimes if God were dead—who, when their children were taken from them and sent to the swamps of South Carolina and the cane-brakes of Louisiana, cried to God for help and cried in vain, who told their sorrows to Jesus and asked for help, but who had no helper—men who have been whipped, scourged, robbed, imprisoned, for no crime. All of these things must be kept in remembrance, if we would have the picture complete.

You will not wonder at my confidence in the improvement of the negro race when I relate an incident, which came under my own observation.

Our struggle for emancipation was fierce and closely contested.

For a long time the result was in doubt.

The soldier's vote finally settled it in our favor by a majority of less than four hundred; but the advocates of slavery, unwilling though fairly beaten, to surrender a field which they had held so long without dispute, did their utmost, after the election, to defeat the voice of the people, by a resort to protests, and injunctions and writs of mandamus, and every other device which the ingenuity of counsel could invent.

The Governor's proclamation, declaring the triumph of the friends of freedom, in spite of rebel votes and the "law's delay," did not reach the Southern section of the State until Monday, the 31st of October, when a steamer from Baltimore brought the official document.

A Union meeting was held that day at Cambridge, in Dorchester county, at which it was made known, to the infinite disgust of every faithful follower of

the rebellion.

ARRIVAL OF PRESIDENT LINCOLN.

I was standing upon the bank of the river, viewing the scene of desolation, when a boat, pulled by twelve sailors, came up stream. It contained President Lincoln and his son, Admiral Porter, Capt. Penrose of the army, Capt. A. H. Adams of the navy, Lieut. W. W. Clemens of the signal corps. Somehow the negroes on the bank of the river ascertained that the tall man wearing a black hat was President Lincoln. There was a sudden shout. An officer who had just picked up fifty negroes to do work on the dock, was missed by all who knew her. The friends and mourners were addressed by the writer from Col. 3: 4.

S. W. THURBER.

### SCENES IN RICHMOND.

#### "CARLETON'S" ACCOUNT.

President Lincoln is in Richmond. The hated, despised, ridiculed, the brute, the beast, the baboon of the Yankee nation, as the Richmond editors have named him, is here, in the house from which Jeff. Davis fled in haste and terror on Sunday last!

The thoughts set one's brain in a whirl, and yet it is my business to write coolly of the great events now transpiring in this city. To write connectedly I will make simply a record of personal observations, taking up the narrative broken abruptly in my letter of yesterday by the departure of the mail messenger.

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EXTRACT FROM THE SPEECH OF MR. CRESSWELL OF MARYLAND.

IN THE HOUSE OF REPRESENTATIVES, UPON

THE CONSTITUTIONAL AMENDMENT.

"In my own state the freedmen properly appreciate their position. In fact, the slaves, for the most part, knew beforehand from actual intercourse with those of their race previously manumitted, what would be expected of them after their emancipation.

They must be kept in remembrance, if we would have the picture complete.

NOV. 11.—The door opened and a smooth faced man with a keen eye, firm, quick, resolute step entered. He wore a plain blue blouse with three stars on the collar. It was the old hero who opened the way to New Orleans, and who fought the battle of the Mobile front from the mast head of his vessel—Admiral Farragut. He was accompanied by Gen. Gordon of Massachusetts, now commanding the Department of Norfolk. They heard the news yesterday noon, and made all haste up the James, landing at Varina and taking horses to the city. It was a pleasure to take the brave Admiral's hand, and answer his eager questions as to what Grant had done. Being latest of all present from Petersburg I could give him the desired information. "Thank God, it is about over,"

said he, meaning the rebellion.

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## THE ADVENTURE HERALD.

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W. W. Hawkins, 5.00  
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Sarah B. Doyle, 3.00  
Joseph Clough, 3.00

## WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin, \$5.20  
M. Bradley, 5.25  
M. J. Toder, 5.00  
D. Rupp, 5.20  
A. McBride, 3.00  
Bowed Lewis, 5.00  
W. A. Stoddard, 3.00  
Mrs. O. Stoddard, 3.00  
A. Friend, 2.50  
Joseph Chough, 3.00  
S. H. Yocom, 3.40  
Joshua Smith, 1.00  
Sylvester Burke, 1.00  
Mrs. A. Curtis, 3.00  
Abel Houghton, 7.50  
Mrs. E. Gorham, 2.50  
Dr. L. Kimball, 4.00  
Mrs. A. C. Abel, 1.00  
S. K. Baldwin, 1.00  
M. A. Dowd, 5.00  
Geo. W. Whiting, 5.00  
N. Norcross, 2.00  
James Alexander, 1.00  
Eliza A. Hough, 1.50  
John Reynolds, 50  
Sarah J. Pearce, 3.00  
P. Clark, 2.50  
Nehemiah French, 3.00  
Benjamin F. Thomas, 1.40  
T. H. Havens, 2.50  
J. Gilbert, 1.00  
Ed. H. Plummer, 1.00  
T. Howard, 4.00  
Julius T. Beitel, 1.00  
J. E. Hastings, 1.00  
L. M. B., Jr., 10.00  
Elizabeth Farnsworth, 6.00  
S. D. Howard, 3.00  
Joseph Foss, 2.00  
A. Dalloul, 1.00  
R. Stubbs, 1.50  
A. Friend, 1.00  
A. C. Brown, 50  
Paul Hardy, 2.00  
Sarah W. Adams, 50  
Harry S. Ross, 2.00  
Phineas Ross, 1.00  
J. Ostrander, 5.00  
Anna Pollard, 1.00  
Wm. Oliver, 7.50  
John Pearce, 4.00  
An Old Friend, 4.00  
D. Chatterton, 3.00  
A. Leighton, 2.55  
J. F. Griggs, 2.00  
S. H. Worthington, 1.00  
D. J. McAlister, 2.00  
L. C. Waite, 1.75  
Joseph Read, 1.00  
Sarah S. Wilson, 1.00  
Chas. T. Stanford, 7.50  
J. Landreth, 1.00  
Hiram Hartman, 1.00  
B. Ebrey, for Visitor, 2.00  
B. Ebrey, to send II, to poor, 3.00  
L. Robbins, for new press, 20.00  
G. W. Newell, 1.75  
W. Ide, yearly A. M. A., 2.00  
Eliza Ide, yearly A. M. A., 2.00  
J. Brewster Cleaveland, 2.75  
Mrs. D. Hunt, 1.00  
Lynne Lawrence, 1.00  
Mrs. D. Taylor, 1.00  
Wm. Dycie, 50  
Mary Thomas, 1.00  
Elizabeth Ladd, 50  
A. Friend of the Herald, 1.00  
S. G. Allen, 2.50  
A. Friend, 10.00  
James Craige, 1.00  
Amos Fox, 1.00  
Lewis G. Ingles, 3.00  
J. A. Reed, for various objects, 47.80  
Geo. Wise, 1.00  
Riley A. Holden, 1.00  
Colver Snow, 4.00  
Sarah H. Knight, 1.00  
Mrs. M. Van Dusen, 1.00  
A. Friend, for various objects, 32.00  
O. B. Fenner, 2.00  
Wm. Troup, 1.00  
J. E. Hastings, 50  
John Schut, 1.00  
David Davis, 1.00  
Seth Cogswell, 50  
James Kitteridge, 50  
Mrs. M. Van Dusen, 1.00  
A. Friend, for various objects, 1.00  
O. B. Fenner, 5.00  
R. Rylander, 1.00  
S. B. Blanchard, 1.00  
A. Friend in Ill., 1.00  
W. G. Bliss, 2.00  
S. R. Beebe, for various objects, 1.00  
H. H. Woodworth, 1.00  
M. S. R. Booth, 1.00  
A. Friend at Ill., 1.00  
Exchange on money from C. W., 18.70  
John Cochrane, 2.25  
Thomas Gaertner, 5.00  
Miss Jane Templeton, 5.50  
Thomas Watson, 5.00  
Exchange on sterling bill in payment for the Herald for England and Scotland, 37.50  
Thomas G. Stetson, 1.00  
Hope, for the poor, 2.00  
H. M. C. to reduce old 1.00  
Anonymous, for various objects, 3.00  
C. L. Aldrich, 7.50  
Thomas Freeman, 1.00  
Geo. Tilley, 3.00  
John Cochrane, 1.00  
James Shriver, 1.00  
John A. Holton, 1.00  
B. P. S. to send Herald to poor, 6.00  
Ministers of the Advent faith, 6.00  
Mrs. Lucinda Lawrence, 1.00  
S. H. Fiske, 1.00  
Dr. M. Helm, 1.00  
Mrs. M. S. Wicker, 1.00  
James Belden, 2.00  
Chancy Brockway, 50  
Joseph Morris, 45

## DONATIONS FOR BOOKS AND TRACTS.

"To do good and communicate forget not for with such sacrifices God is well pleased." —Heb. 13: 16.

B. D. Haskell, \$5.00  
Joseph Doock, 3.00  
W. S. Howden, 5.00  
S. B. Daniels, 25  
A widow's mite, 1.00  
D. T. Taylor, 50  
J. Brewster, 2.75  
D. T. Taylor, 50  
Mrs. D. Hunt, 1.00  
D. T. Taylor, 50

Sarah A. Coburn, 1.00  
Alexander Welden, 1.00  
Phineas Ross, 1.00  
Lacy M. Chamberlain, 1.00  
Mills M. Colby, 4.00  
Anna J. Colby, for various objects, 20.00  
A. C. Geer, 50  
John Cummings, 1.00  
Lucy Holmes, 1.00  
Wm. Still, 5.00  
Mrs. Carrie M. Bosworth, for Life Membership in A. M. A., 25.00  
D. Bosworth, 2.00  
Loring B. Blawie, 1.00  
available Leg moneys used in trooping  
clerkship, 13.00  
S. Goff, 13.00  
G. Phelps, 13.00  
Horace Newton, 13.00  
D. Bosworth, 13.00  
F. Gunner, 11.00  
G. C. Arms, 13.00  
Anthony Pearce, 13.00  
R. Swartz, 12.50  
W. H. Swartz, 12.50  
M. A. Frank, 5.00  
L. White, 5.00  
D. E. Wetherbee, 5.00  
S. N. Nichols, 5.00  
Geo. Fisher, 5.00  
Ruth S. Hayes, 5.00  
W. W. Hawkins, 5.00  
Marianne Doyle, 13.00  
Sarah B. Doyle, 3.00  
Joseph Clough, 3.00

## 10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Bliss, 1.50  
Martha Bennis, 1.50  
E. C. Drew, 5.20

## DO SOCIETY FOR FREEDMEN'S MISSION.

Inez, 25  
Hattie, 25  
Carrie, 25  
Frank, 25  
Minnie, 25  
Eugene F. Beitel, \$1.00  
D. Bosworth, 25.00  
J. L. Clapp, 25.00  
L. R., 20.00  
Collection at Providence, 71.00  
Collection at S. Natick, 10.75  
E. C. Drew, 1.00  
North Attleboro' Church, \$1.17  
Eunice Tucker, 2.00  
Lucy G. Ford, 2.00  
Church at Waterbury, Vt., 35.70  
" " Newburyport, 13.53  
Mrs. B. Hall, 3.00  
Mary Ann D., 2.00  
A Friend at Westboro', 2.50  
Church, 16.33  
Col. at Washington Furnace, Pa., 2.00  
" at Bush's Schoolhouse, 5.80  
M. L. J., 2.20  
E. Matthews, 4.00  
W. S. Howden, 10.00  
C. Beckwith, 4.00  
Lorenzo Bolles, 2.00  
Mrs. R. B. Phelps, 3.00  
John Johnson, 2.00  
M. Cheeny, 8.6  
Mrs. Isaac Bell, 2.00  
Myra Bosworth, 2.00  
Willis Bosworth, 2.00  
Albert Williams, 2.00  
A. S. Hall's wife, 1.00  
A. Friend's wife, 1.00  
Peter Barnes, 2.00  
S. N. Newton, 40.00  
Free Evangelical church at North Attleborough, Mass., for tracts for Mission, 5.00  
B. Eberly, 1.00  
A. lover of truth and right, 1.00  
Stephen Jackman, 3.00  
Dr. L. Kimball, 3.00  
Mrs. A. C. Abel, 1.00  
Messiah's church at Coopers, Pa., 7.29  
Sister R. Bixby, 2.00  
A Mother in Israel, 2.00  
Sarah J. Pearce, 2.00  
N. Waite, 1.50  
Joseph Morris, 5.00  
Mrs. E. Cope, 1.00  
Sister Rupp, 4.00  
J. B. Eastbrook, 2.00  
Sarah Williams, 4.00  
David Barber, 4.00  
Reuben Painter, 5.00  
A. Friend, 1.00  
A. C. Brown, 50  
Paul Hardy, 2.00  
Sarah W. Adams, 50  
Harry S. Ross, 2.00  
Phineas Ross, 1.00  
J. Ostrander, 5.00  
Anna Pollard, 1.00  
Wm. Oliver, 7.50  
John Pearce, 4.00  
An Old Friend, 4.00  
D. Chatterton, 3.00  
A. Leighton, 2.55  
J. F. Griggs, 2.00  
S. H. Worthington, 1.00  
D. J. McAlister, 2.00  
L. C. Waite, 1.75  
Joseph Read, 1.00  
Sarah S. Wilson, 1.00  
Chas. T. Stanford, 7.50  
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Eliza Ide, yearly A. M. A., 2.00  
J. Brewster Cleaveland, 2.75  
Mrs. D. Hunt, 1.00  
Lynne Lawrence, 1.00  
Mrs. D. Taylor, 1.00  
Wm. Dycie, 50  
Mary Thomas, 1.00  
Elizabeth Ladd, 50  
A. Friend of the Herald, 1.00  
S. G. Allen, 2.50  
A. Friend, 10.00  
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Amos Fox, 1.00  
Lewis G. Ingles, 3.00  
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S. H. Fiske, 1.00  
Dr. M. Helm, 1.00  
Mrs. M. S. Wicker, 1.00  
James Belden, 2.00  
Chancy Brockway, 50  
Joseph Morris, 45

casting all his cares on him who cared for him!" —*Let the afflicted read.*

Next the angel of mercy entered a magnificent dwelling. Softly they were treading upon the rich Turkey carpet; with velvet step and low breathing, they were gathered around the couch of a beautiful dying child. Near the little sufferer stood the mother, pale, tearless, wringing her hands in agony. Her child she knew must die—was dying. Slowly and gently the hand held up the heart-sack, and she read, "cast all your cares upon him, for he careth for you." In a moment she threw in her sorrows, her griefs and her agonies; but before she could feel relief, she suddenly stooped down and snatched them up again, and laid them on her own heart. A tender voice seemed to say, "Cast in, cast in, and thou shalt be comforted." But she would not. She said she had cast in all her cares, and wondered why she was not comforted. Poor weeper! She forgot that we must leave our cares with him as well as cast them upon him.

Again the angel stood in the study of a minister of Christ. It was Sabbath evening, and the wearied man was thinking over the results of another day's sowing, and was crying to his Master, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" When will the harvest-day come? The Voice spoke to him, "Be not weary in well-doing," "In due season you shall reap if you faint not."

And then he met the physician just entering his home, after seeing nearly forty patients since he last slept. He was worn down. There was an epidemic, and the community was filled with terror. What could he do? He had exhausted all his skill. Gently the hand held up the sack, and he saw written, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." "Cast all your cares upon me!"

Then the angel met a little child in the street sobbing and in tears. "What is the matter, little one?" "I don't understand my lesson, and my teacher is not patient with me. I try hard, but I can't get it!"

In a moment the hand drew the sack up to the little one, and the Voice bade him throw in his sobs and his tears. And the angel saw that in every instance when they cast in their cares and did not take them up again, they were all comforted and cheered. They could dry up their tears, and the smile followed the tear. But when they refused to cast them in, or were unwilling to let them remain, after they had cast them in, there was no comfort: the hand withdrew the sack and left the poor sufferer to his sorrows. And as the angel went back to the throne, he brought a loud thanksgiving that there is one place large enough to hold all the sorrows of earth, if the poor sufferers would only cast them in and let them remain there!

You will see by the above weekly subscriptions, the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year. The Conference believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.

R. R. KNOWLES, Treas.

## The Family Circle.

WHERE TO LEAVE OUR TROUBLES.

As the angel of mercy flew over the earth at midnight, he saw so many forms of sorrow, heard so many groans of pain, listened to so many sighs of distress, that his heart was moved and saddened. He went and laid his sadness at the feet of Jesus on the throne.

"Go back," said the sweet Voice, "go back and visit each one of these sufferers, and see if they need suffer as they do."

Down again to the earth the swift angel flew, and entered a small, humble dwelling. He paused and stood in the chamber door. On the bed lay a dying father. He was pale, and breathed with difficulty. On his breast lay a great bundle. It was evident it was very heavy, and very oppressive. He could not get it off. Presently the angel saw a hand close by the bed, holding a large sack in the shape of a human heart, and on it was written, "Cast in all thy cares, for he careth for thee." The writing was in letters of light, large and plain. The poor man put his trembling hand into the bundle and took out a handful, marked, "Anxieties for my poor wife." Slowly and tremblingly he cast it in. Then he took another, marked, "Distress for my orphan children." He threw that also in, and his load was lighter. Once more he took up another parcel, marked "My aged father and mother." Slowly he dropped it into the sack. Then he seemed to be frightened at what he had done, and tried to reach down and take back these several burdens. But no! the hand withdrew the sack, and he could not take them back. Then his breathing became soft and easy, his face lit up with smiles, his heart beat with hope, and he died in peace and joy,

"Doctor, I want you to prescribe for me." The doctor feels her pulse. "There is nothing the matter, madam; you only need rest." "Now, doctor, just look at my tongue! just look at it! look at it! now say what does that need?" "I think that needs rest, too."

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best Aperient in the world for all the purposes of a family physician.

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LUNGS.—This work will be sent free to all on receipt of five cents, to pre-pay postage.

LUNGS.—Address, Dr. O. PHILIPS BROWN, No. 19 Grand Street, Jersey City, N. J., or S. Litch.

LUNGS.—30 Kneeland Street, Boston, Mass.

misery who will not give anything.

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Pocket Harps, 90

AMOUNT SUBSCRIBED FOR THE WESTERN TENT.

Elder H. H. Jones, \$5.00

J. Sawyer, \$10.00</p

# The Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1247.

BOSTON, TUESDAY, APRIL 25, 1865.

VOL. XXVI. NO. 17.

## THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,  
AT 461-2 Kneeland Street, Up Stairs.

BOSTON, MASS.

Editor

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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L. OSBURN, J. PEARSON, R. R. KNOWLES.

## Communications.

Original.

## MISSION JOURNAL

Tuesday, March 7. Visited Bro. McKee's

Mission school in Nashville. We found him hard at work, most worn down with care and excessive labor, with five choice lady teachers, in a large, colored church filled with children of all ages, and both sexes. 440

was the number present that day. You may imagine the noise of six classes reciting in one room, filled with children, who can hardly be taught to study to themselves. Yet it was a thrilling sight to see those little, happy creatures working away on their lessons.

The writing class wrote on their knees, around the altar, on planks and boxes. Notwithstanding these difficulties, the children are advancing rapidly. One large class read the third chapter of John beautifully, and answered some Bible questions very intelligently.

We are very much attached to this dear,

hard-working Mission family. They have

passed through a fiery trial within the two years of their labors in Nashville. Owing to

excessive labor, Bro. McKee during the last

summer, was entirely prostrated, and obliged

to leave for four months to recruit, and dur

ing that time these noble ladies conducted

the school and affairs of the family amid

every difficulty; one of them having the

small pox during the time, taken from one of

her scholars, yet they struggled on, but at

last felt that they could go on no longer

alone. At the time we came South Bro.

McKee had just recovered, and in passing

through Louisville, we met him for the first

time. His kind heart and encouraging words

made us warm friends, and since then we

have received every kindness from him and

his family. He spoke to us of Edgefield as

a desirable place for our mission. He also

helped us to procure our rations by introduc

ing us to Gen. Miller, commander of this

post. They represent the United Presby

terian church, and are sustained by a few

churches as their especial mission. They

are now erecting a large house for worship

and schools. God bless the U. P. mission

family. They have done much, and may

they still do more, and at last receive a rich

reward for their labors of love.

In the city is another mission called the

Penn. Freedmen's Aid Society. A rich as

sociation who send abundance of blankets,

books, and clothing, both old and new, and

everything that can make glad the hearts of

this poor people. Mr. Mitchel, a Quaker, is

superintendent of the mission, and has suffi

cient help to maintain one school at the

Contraband Camp, and another in the city.

He has also two other missions in the State

under his charge. We have received many

favours from him but we find that he is desir

ous of convincing the government that there

is no other mission so important as his, and

desires to manage matters so that we shall

acknowledge him as Lord of All. He worked

his cards so as to throw us out of the camp,

and we came near losing our rations through

his course. If we would be directed and

swallowed up in his association, all would be

right, with endless favors. It being simply

an educational work with them, we feel that

God would have us embrace more, and try to

fit the souls, that we are teaching, for the

kingdom of God. Still, he and his corps of

teachers are doing a noble work. Many

homes are made comfortable and they deserve

much praise. Mr. Mitchel's assistants are

from all denominations. It is not a Quaker

society, though they do much through it.

Some bales of nice goods come from Europe.

Besides these two missions, there are six pri

ate schools for blacks, some of them taught

by teachers from the various Western asso

ciations.

Nashville and Edgefield are filled with

both black and white refugees, owing to the

protection it affords, it being the military

headquarters for the department. We are

therefore in the very heart of this great field,

and may God make us equal to the work.

March 13. We this day received a box of

woolen socks and comfort bags, with tea

and dried apples from the Women's Benevo

lent Society of Georgetown, Mass., to be dis

tributed among the soldiers. How much we

wished that they were sent for the freedmen. Our hearts bleed as we visit some of the poor cabins and have to say, be ye warmed and be ye filled, with nothing to give them, except as at times we hand out a piece of pork or beef from our rations. For every kindness we are repaid by the kind blessings they bestow upon us.

March 14. Called to-day to see Gen. Thomas for the purpose of laying before him the condition of things in Edgefield. It was dangerous business, for had our statements leaked out, God only could have protected us, but for once in my life I determined to be a martyr for the good of the whole, if I could only improve and check this terrible condition of things. The Adjutant received our statement and promised to give attention to the matter. The next week a Lieutenant was sent over to assure us of protection, and to inquire whether we had been molested in our school, and stated that the village would be placed under special patrol. The result is most salutary. We now have quiet and comparative safety.

Thursday, P. M. 16th. Female prayer meeting at the schoolhouse, conducted by Mrs. Child. At the close ten to fifteen mourners came forward. After conversing with them and showing them the way of faith amid tears and sobs, we prayed with and for them. During the week, each day witnessed the breaking forth of some soul from the bondage of sin. The conversions are as thorough as the conviction is deep and pungent.

Friday 17th. We have until now been cooped up in so limited quarters that our family were obliged to sleep away among the colored neighbors. We sojourned ourselves with the oft-repeated remark, "This is missionary life." We found that cooking, sleeping and writing in the same room was hardly endurable, especially as the warm weather approached.

We made it a subject of frequent prayer that God would be pleased to furnish us a house. This morn Aunt Abigail, a good mother in Israel, found that a house was to be vacated, and secretly she posted off before breakfast to inform us of it. I felt when she spoke of it that probably the Lord was in it, especially as I had not sought it myself. On inquiry we found the rent he was only trying our faith, for the matter was so overruled that the house fell into the hands of a warm friend who not only rejected all applications for it, but let us the house at a much less sum than he could have got from others. Still we were helpless, we had only means to get along from day to day. We therefore stated that we were not able to furnish the rooms. This stirred up the warm-hearted sisters; they appointed a gathering, met and consulted together and decided to supply us from their scanty homes. The next day, bedsteads, bedding, bureaus and sofas, chairs and dishes came from every direction until nearly every want was supplied. Our hearts were overwhelmed with gratitude, as we knelt and consecrated our house and ourselves to the God of Divine Providence. This will be appreciated when the fact is considered that for a week we searched in vain for a single room, and we despaired of getting a house from any resident of the village on account of our hated work of teaching the despised ones. The owner of our mission home is a Boston man—a teacher, and much pleased to be able to furnish us with our so much needed home. We pay twenty dollars per month for four rooms; a low rent, for any single room will let for ten to twelve dollars per month. This high price is owing to the influx from the South, and also on account of the many officers who desire a warm friend who not only rejected all applications for it, but let us the house at a much less sum than he could have got from others. 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scholarly demeanor, are as noticeable in the one, as are the vacant stare, and the uncouth manners of the other; it is easy at a glance to see who "goes to school," and who does not. But does the Sunday school thus leave its impress upon its pupils? Can you identify a glance, without question or answer, who goes to school on the Sabbath? In occasional instances you may, but too generally we fear you cannot. The question arises, how can we make Sabbath schools more efficient? First the object of the Sabbath school should be specially to take boys and girls away from bad company, away from temptations, and throw a moral influence around them, to live for higher attainments than mere earthly qualifications, and to realize in the beautiful lines of Longfellow.

"We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

The moral influence of the Sabbath school is exerted in the history of nations as well as individuals, look at our nation struggling for national liberty. As to the results we have no fears, for the deep moral nature inculcated by our Sabbath schools will bring us out all purified, with freedom triumphant. Then let the moral influence of the Sabbath school still go on, drawing under its influence the vain and wayward youth, till this shall become a land of Sabbaths and Bibles.

#### BETTY'S CONVERSION.

"Last Sunday afternoon, I was sitting, as usual, at my chamber window." So writes Mrs. Kitty Trevylyan, in her charming diary of a Christian household, at the time when Whitfield and Wesley were laboring to revive the piety of England. Mrs. Kitty—Miss she would be called now—is the young daughter of the household; Betty, their old servant.

The casement was open, and it was so still that the hum of the few stray bees buzzing in the sunshine around the marigolds in the garden below, came up to me quite clearly. But the bees were evidently only doing a little holiday work, quite at their leisure.

I almost fancied I could hear the moving of the grass on the hillside, as it bent before the quiet breeze; and I could hear distinctly the crunching of the grass which Daisy was cropping in the Home-Park. And below all these intermittent sounds went on the quiet, unintermittent flow of the little tunnel through the stone channel into the trough where the cattle are watered.

The spring was over with its songs and nest-buildings, the summer with its power of ripening sunshine, the harvest with its anxieties and its merry-making. The sun had nothing more to do but smile from his depths of golden light on his finished sheaves and ripened fruit.

The earth too, had done her work for the year, and was crouching as *very quiet*, like the laboring oxen in the streak of golden sunshine at the top of the field opposite my window.

There was a ripe calm and a sacred stillness over everything which made me feel as if I knew what the Bible meant by the "shadow of the wings" of God. For where "shadow" and "God" are spoken of together, shadow cannot mean shade and darkness, but only shelter, safety and repose. It seemed as if the whole earth were nestling under great, warm, motherly wings. My Bible lay open on my knee, but I had not been reading for sometime. I had not consciously been thinking, or even praying, my whole heart resting silently in the presence of God, as the earth around me lay silent in the sunshine; conscious of this presence as the dumb creatures are conscious of the sunshine, as the babe is conscious of its mother's smile. Neither listening, nor adoring, nor entreating, nor remembering, nor hoping, but simply at rest in God's love.

It seemed like waking, when a low murmur below my window recalled me again to thought. It was the broken murmur of a woman's voice. The room immediately under mine was the kitchen, and as I leant out of the window and listened, I perceived that the voice was Betty's. I went down stairs into the court, and as I passed the kitchen window, I saw Betty sitting there with her large new Bible open before her on the white deal table.

It was a long window with several stone mullions, and casements broken into diamond panes. The casement at which Betty sat was open. The cat was perched on the sunny sill, and Trusty was coiled up on the grass-grown pavement beneath.

Betty was bending eagerly over the book. As I approached she looked up, startled by a little movement of the cat, and a musical yawn from Trusty, as he stretched himself and rose to welcome me.

Our eyes met. Betty seemed to think it necessary to apologize for unusual occupation. And she said: "I was only looking, Mrs. Kitty, to see if what the Yorkshirer man said is true."

I could not help thinking of the noble women of Berea! and leaning on the window-sill I listened.

"For you know, my dear," she continued, "if his words made my heart as happy as a king's what good is it if they were only his own words? But if it's *here*, it's not his, but the Lord's, and then it'll stand."

"Then his words did make your heart light, Betty?" I said.

"My dear," she said, "it was not his words at all. It's all *here*, and has been here, of course ages before he or I was born, only I never saw it before."

And turning the Bible so that I might see, she traced with her finger the words, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"There's a deal more as good as that, my dear," she said; "but I keep coming back to that, because it was that that healed up my heart." Her eyes were moist, and her voice was soft and quiet, as she went on.

"Mrs. Kitty, the cure was as quick as the hurt. Just as Mr. Wesley's words went right to the core of my heart in a moment, and made it like one great wound, feeling I

was a lost, ungrateful, sinful woman—these words went right to the heart of the wound, and flowed like sweet healing balm all through it, so that just where the anguish had been the worst, the joy was greatest. Not a drop of the sorrow but seemed swallowed up in a larger drop of the joy. For it was not thinking, Mrs. Kitty, it was seeing. I saw in my heart the blessed Lord himself, with all my sins laid upon Him; and He, while he was stretched, bleeding, there on the cross, all alone, and pale and broken-hearted with the burden, the burden of my sins, seeming to say with his kind looks all the time, "I am not unwilling, I am quite content to bear it all for thee." And O, my dear, my heart felt all right that very moment. I can't say it felt light, for it seemed as if there lay upon me a load of love and gratitude heavier than the old load of sin, but it was all sweet, my dear, it is all sweet, and I would not have it weigh an atom lighter for the world."

I could not speak. I could only bow down and rest my face on Betty's hand, as I held it in mine. We were silent a long time, and then I said,—

"Did you tell Mr. Nelson?"

"He came and asked. I had set myself as firm as a rock, that there should be no crying, and praying, and singing over me, Mrs. Kitty, but I was so broken down with the joy that I didn't mind what anybody did or thought about me, but sat crying like a poor fool as I am, until Mr. Nelson, came up to me quite quiet and gentle and asked if anything ailed me, and then I said, "You may thank the Lord for me, Mr. Nelson, for, to my dying day, I shall thank the Lord for you, and that you ever came to these parts." Then he asked what it was, and I told him all, Mrs. Kitty, as I have told you, and he looked mighty pleased, and said it was being converted; and said something about the "inward witness," "the witness of the Spirit." But what that meant, I knew no more than the new-born babe, and I told him so. I knew my heart had been heavy as a condemned murderer's, and now I was as happy as a forgiven child, and all through seeing the blessed Lord in my heart. And they all smiled very pleasant, and said that was enough, and that what more there was to learn, if I kept on reading the Bible, and went to church, the Lord would teach me all in time. But I felt I could bear no more just then, so I wished them all good day, and went home alone. For I was afraid of losing the great joy, Mrs. Kitty, if I talked too much about it. I felt as if I had got a new treasure, and I wanted to come home and turn it over, and look at it, and make sure it was all true, and all really mine."

"You spoke of *seeing*, Betty," I said; "but you had no visions or dreams."

"No," she said, "and I don't want any. I don't see how it could be plainer than it is."

"And I found it quite true," she went on, "about the Lord teaching me at church. It is strange I never noticed before how the parson says every Sunday in the prayers, so much that John Nelson told me. 'All we like sheep, have gone astray,' and about the forgiveness of sins, and all. The prayers seemed wonderful and plain to me to-day, Mrs. Kitty; but I can't say as I've got to the length as yet, of understanding our parson. 'But oh, my dear,' she concluded, 'it is a great mercy for us ignorant folks, that the Bible does seem the plainest of all.'—*Diary of Kitty Trevylyan.*

#### A LEARNED OLD INFIDEL COBBLER.

Edward Usher, having been visiting the back cottages in Manchester, found an old shoemaker of great natural powers of intellect. We both called to see him, and listened patiently to his history. The old man had originally been educated for a priest at Maynooth, Ireland, but had since waded through the dark mazes of infidelity. With an extraordinary fluency of language he told us that clergymen had come from London to dispute with him days gone by, and he had sent them back infidels. He had studied "Den's Theology," but had years ago discovered the abominations of auricular confession, and he could prove the mass to be a delusion, purgatory a lie, and the whole system of Church and State only a cheat, keeping ignorance in awe, binding the consciences of men, and heaping up wealth for an aristocratic clergy, while the common people were kept as their dupes and slaves. He had, therefore, believed in the reasoning powers of Thomas Paine, had delivered secular lectures to great audiences, and could refute any Biblical student either in English, Greek, or Latin. He trashed the Athanasian creed by reciting a blasphemous production on three old hats, or two hats and a cap. This old man, a wreck of humanity, like thousands of others in similar circumstances, knowing everything but "Jesus only," had sailed over the wide and dreary ocean of fleshly intellectualism, amidst the rocks, shoals, eddies, whirlpools, and quicksands of blind unbelief, driven and tossed about at sea without rudder or compass, until the stormy seas of strife and contention had caused him to shelter his now leaky timbers in a dingy room in Back Pump Street, Manchester.

The Scriptures tell us that vain man would be wise, but that the wisdom of this world is foolishness with God; and, until brought to the end of himself, man will never seek that wisdom which cometh down from above and is to be found in "Jesus only," who of God is made unto us wisdom, righteousness, sanctification and redemption. This alone is the path which no fowl knoweth; the vulture's eye hath not seen it; lions' whelps have not trodden it; and, until those fowls, vultures, and lions of pride and unbelief cease from their own wisdom, they must go in darkness, until they reach the land where darkness is eternal. But this shoemaker's day had come. Our blessed Lord had marked him for his own, to give rest to his hitherto restless soul.

Two uneducated men would be poor antagonists against this learned shoemaker, and so we said: "Had we come from any human college, bringing the wisdom of men's words, you might send us back infidels like those you have named. Theology, handled by un-

converted men, is a wrong instrument in wrong hands. We can readily conceive you as a natural man opposing Scripture truth against another natural man, who attempted to expound it from his natural reason, confuting your antagonist; for it is 'not by might nor by power, but by my Spirit, saith the Lord.' Human learning has its place in human things, but not many mighty, not many noble are called to expound divine things. God has chosen the foolish and base, weak and despised things as instruments for his Holy Spirit's use, that no flesh should glory in his presence. True, Moses was taught in all the wisdom of the Egyptians, and it served his purpose for his time; but Moses must be taught of God to understand divine things. So the prophets wrote and spoke as they were moved by the Holy Ghost."

what we give that makes us rich." You would think a man much richer who had his money in a safe and richly paying investment, than he who had it buried in the earth. So he that invests his money in the Bank of Heaven will have a good possession to enter into, when he is called away from this earth, from which he cannot take the smallest portion.

Or if we would be rich indeed, let us lay up for ourselves treasures in heaven, by good works and alms-deeds, which neither moth nor rust can ever destroy.—*Press.*

#### DEATH OF RICHARD COBDEN.

MEMBER OF THE BRITISH PARLIAMENT.

One of the marked events of the times in England, is the death of RICHARD COBDEN, the friend and fearless champion of the laboring classes in the British Parliament. This mournful event took place on Sunday, April 2, 1865. Next to Mr. BRIGHT, he has been the warmest friend of the United States in that illustrious body of which he was a distinguished member. The liberal cause in Europe will heavily feel this loss, Nor will it be felt alone on that side of the Atlantic; America will mourn for him as for a dear friend who has stood by her in her darkest hour.

Lord PALMERSTON, in the British Parliament on the 4th inst., in his speech on the death of this eminent statesman, among other things said, in reference to Mr. Cobden's agency in the abolition of the corn laws and enlargement of the British commerce, thus giving to the poor cheap bread:

"Those doctrines were inculcated by learned men, like Dugald Stewart and others. They were also taken up in course of time by leading statesmen, such as Mr. Huskisson and those who agreed with him. But by the barriers which long-established prejudices—honest and conscientious prejudices—had raised against the practical application of those doctrines, they were for a long number of years prevented from coming into use as instruments of progress to the country. For Mr. Cobden it was reserved, by his untiring industry, his indefatigable personal activity and the indomitable energy of his mind, and I may say by that forcible and Demosthenic eloquence with which he treated all those subjects which he took in hand—it was reserved for him, aided no doubt by a great phalanx of worthy associates—by my right honorable friend, the President of the Poor Law Board, by Sir Robert Peel, whose name will be forever associated with his principles he so ably advocated—it was reserved for Mr. Cobden, by exertions which never were surpassed, to carry into practical application those abstract principles of the truth of which he was so deeply impressed, which obtained the acceptance of all reasonable men in the country, and conferred inestimable and enduring benefits upon his country as the result of those exertions. But great as were Mr. Cobden's talents, great as was his success, the disinterestedness of his mind surpassed them all. He was a man of great ambition, but his ambition was to be good to his country—and that ambition was useful to me. When the present government gratified, I was authorized graciously to offer Mr. Cobden a seat by her Majesty. Mr. Cobden declined it, and in the Cabinet, that he thought he and I frankly told me it upon many important differences of good deal action, and therefore he principles of politics he comfortable for him thought it would be no good to him to join him. I was the head, I the who had to decide. I took, certain destruction seemed to await him. While in this desponding state, a being on a cross appeared before him, coming down. He spoke kindly, and gently leading him through the dreary waste, and bringing him into a beautiful place. His guide now appeared covered with blood, having been pierced as Jesus was; then sprinkling him all over he took him into the most delightful scene conceivable, where he walked and conversed with eternal beings in happy fellowship, under the impression of having been there for ages, when his guide said they must now return. The old man here broke out into crying like a little child; and when able to speak, he looked up, saying, "O, I am satisfied, I am satisfied; Jesus is Christ; Jesus is Christ!"

We saw him eighteen months afterwards: a cancer had come upon his tongue, and he showed us the mark where he had it burnt out, and said while the hot iron was on his tongue he praised God that his blaspheming tongue, which had lectured on infidelity, was not burning in hell, but that mercy rejoiceth against judgment. The Lord be praised for this brand plucked from the burning.—*The Review.*

#### IDLE TREASURE.

An old nobleman, who lived alone in his lordly residence, with but a few domestics to wait upon him, died at last, and the house passed into other hands. When its contents were examined, drawers and presses full of linen were found, all moulderding to dust; hundreds of valuable garments filled the wardrobes all alike moulderding and moth-eaten. Here and there, in the dusky recesses, little bags of silver and gold were found, evidently hidden there, and then forgotten.

The hoard of coin was also discovered where it had long lain untouched, doing good to no person in the world.

How much good these idle garments might have done among the poor and suffering! How much better they should wear out in clothing the needy, than moulder out in uselessness. So, too, of the idle treasure which might have brought in large revenues of spiritual goods, if only judiciously expended.

Of such possessions it might well be said, "Your silver and your gold are cankered, and the rust thereof shall be a swift witness against you." No one has a moral right to thus suffer any of God's good gifts to be wasted in idleness. God will bring all such stews into judgment in that day when he shall say, "Thou shalt be my steward." "Do all the good you can, with all the means you have," is the only limit of our obligation.

A little experimenting will show us how much it exceeds what you had supposed.

No one has a right to lay aside garments to be moth-eaten, when so many suffering ones are around us every day, whom we could relieve. "It is not what we get, but

what we give that makes us rich." You would think a man much richer who had his money in a safe and richly paying investment, than he who had it buried in the earth. So he that invests his money in the Bank of Heaven will have a good possession to enter into, when he is called away from this earth, from which he cannot take the smallest portion.

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"Those doctrines were inculcated by learned men, like Dugald Stewart and others. They were also taken up in course of time by leading statesmen, such as Mr. Huskisson and those who agreed with him. But by the barriers which long-established prejudices—honest and conscientious prejudices—had raised against the practical application of those doctrines, they were for a long number of years prevented from coming into use as instruments of progress to the country. For Mr. Cobden it was reserved, by his untiring industry, his indefatigable personal activity and the indomitable energy of his mind, and I may say by that forcible and Demosthenic eloquence with which he treated all those subjects which he took in hand—it was reserved for him, aided no doubt by a great phalanx of worthy associates—by my right honorable friend, the President of the Poor Law Board, by Sir Robert Peel, whose name will be forever associated with his principles he so ably advocated—it was reserved for Mr. Cobden, by exertions which never were surpassed, to carry into practical application those abstract principles of the truth of which he was so deeply impressed, which obtained the acceptance of all reasonable men in the country, and conferred inestimable and enduring benefits upon his country as the result of those exertions. But great as were Mr. Cobden's talents, great as was his success, the disinterestedness of his mind surpassed them all. He was a man of great ambition, but his ambition was to be good to his country—and that ambition was useful to me. When the present government gratified, I was authorized graciously to offer Mr. Cobden a seat by her Majesty. Mr. Cobden declined it, and in the Cabinet, that he thought he and I frankly told me it upon many important differences of good deal action, and therefore he principles of politics he comfortable for him thought it would be no good to him to join him. I was the head, I the who had to decide. I took, certain destruction seemed to await him. While in this desponding state, a being on a cross appeared before him, coming down. He spoke kindly, and gently leading him through the dreary waste, and bringing him into a beautiful place. His guide now appeared covered with blood, having been pierced as Jesus was; then sprinkling him all over he took him into the most delightful scene conceivable, where he walked and conversed with eternal beings in happy fellowship, under the impression of having been there for ages, when his guide said they must now return. The old man here broke out into crying like a little child; and when able to speak, he looked up, saying, "O, I am satisfied, I am satisfied; Jesus is Christ; Jesus is Christ!"

We saw him eighteen months afterwards: a cancer had come upon his tongue, and he showed us the mark where he had it burnt out, and said while the hot iron was on his tongue he praised God that his blaspheming tongue, which had lectured on infidelity, was not burning in hell, but that mercy rejoiceth against judgment. The Lord be praised for this brand plucked from the burning.—*The Review.*

"Those doctrines were inculcated by learned men, like Dugald Stewart and others. They were also taken up in course of time by leading statesmen, such as Mr. Huskisson and those who agreed with him. But by the barriers which long-established prejudices—honest and conscientious prejudices—had raised against the practical application of those doctrines, they were for a long number of years prevented from coming into use as instruments of progress to the country. For Mr. Cobden it was reserved, by his untiring industry, his indefatigable personal activity and the indomitable energy of his mind, and I may say by that forcible and Demosthenic eloquence with which he treated all those subjects which he took in hand—it was reserved for him, aided no doubt by a great phalanx of worthy associates—by my right honorable friend, the President of the Poor Law Board, by Sir Robert Peel, whose name will be forever associated with his principles he so ably advocated—it was reserved for Mr. Cobden, by exertions which never were surpassed, to carry into practical application those abstract principles of the truth of which he was so deeply impressed, which obtained the acceptance of all reasonable men in the country, and conferred inestimable and enduring benefits upon his country as the result of those exertions. But great as were Mr. Cobden's talents, great as was his success, the disinterestedness of his mind surpassed them all. He was a man of great ambition, but his ambition was to be good to his country—and that ambition was useful to me. When the present government gratified, I was authorized graciously to offer Mr. Cobden a seat by her Majesty. Mr. Cobden declined it, and in the Cabinet, that he thought he and I frankly told me it upon many important differences of good deal action, and therefore he principles of politics he comfortable for him thought it would be no good to him to join him. I was the head, I the who had to decide. I took, certain destruction seemed to await him. While in this desponding state, a being on a cross appeared before him, coming down. He spoke kindly, and gently leading him through the dreary waste, and bringing him into a beautiful place. His guide now appeared covered with blood, having been pierced as Jesus was; then sprinkling him all over he took him into the most delightful scene conceivable, where he walked and conversed with eternal beings in happy fellowship, under the impression of having been there for ages, when his guide said they must now return. The old man here broke out into

along the valley of the Vistula, but the Prussian Government is not aware that it came from St. Petersburg.

The London Times suggests that medical officers be sent from England to study the disease.

A Paris letter says several medical students who went from France to investigate the epidemic, had fallen victims.

MELBOURNE, Feb. 23. The Panama mail contract is signed.

The war had recommended in New Zealand, and the British troops had suffered considerable loss. Mr. Hewitt, a member of the Provincial Council, had been murdered and decapitated by the rebels.

LATEST BY TELEGRAPH TO GREENCASTLE.—Berlin, April 6th. The plague continues at St. Petersburg. The number of deaths had reached twenty thousand. There were one hundred cases a day. Forty physicians had died. The Ismailoff barracks had been turned into a hospital. Precautionary measures were being taken at Moscow, where the food and lodgings of the laboring classes were being inspected by the police. It is not the cholera, but the plague with dilated pupils, carbuncles, &c.

A Lisbon telegram confirms the settlement of the American difficulty. The Governor of the fort has been dismissed and the American flag saluted with twenty-one guns.

## News of the Week.

### WAR NEWS.

The capture of Mobile and its defences is fully confirmed, some 3000 bales of cotton, large amounts of commissary stores, guns and ammunition, have fallen into our hands. The rebel army evacuated and for the most part escaped. Gen. Sherman has entered into a negotiation with Gen. Johnston for a suspension of hostilities with a view to the disbanding of the rebel army and the restoration of peace. But the terms have been entirely rejected by the government at Washington, and he is ordered to resume hostilities forthwith. Gen. Grant has gone to N. C. to superintend the movements of the army.

To the hour of going to press on Monday, no clue to the whereabouts of Booth, the assassin of President Lincoln, has been obtained.

Delegations from most of the loyal states and territories have waited on President Johnson and assured him of their purpose to uphold his administration of the government.

### SYMPATHY OF THE DIPLOMATIC CORPS.

It is a matter of interest to us to understand how foreign nations will regard us in this great juncture of our National affairs. The following will constitute a pretty sure index to their dispositions:

Washington, April 20th. Sir Frederick W. A. Bruce was to-day introduced to the President by the Acting Secretary of State and presented his credentials as Envoy Extraordinary and Minister Plenipotentiary of Her Britannic Majesty to this Government.

Sir Frederick made the following remarks upon the occasion:

Mr. President.—It is with deep and sincere concern that I have to accompany my first official acts with expressions of condolence. On Saturday last the ceremony that takes place to-day was to have been performed, but the gracious intentions of the late lamented President were frustrated by events which have plunged the country into consternation and affliction, and which will call forth in Great Britain feelings of horror as well as profound sympathy for the victims. It becomes, therefore, my painful duty, sir, to present the letter from my Sovereign of which I am the bearer to you as President of the United States, and it is with pleasure that I convey assurances of the regard and good will which Her Majesty entertains toward you, sir, as President of the United States. I am further directed to express Her Majesty's friendly disposition toward the great nation of which you are Chief Magistrate, her hearty good wishes for its peace, prosperity and welfare.

Her Majesty has nothing more at heart than to cultivate those relations of amity and good understanding which have so long and so happily existed between the two kindred nations of the United States and Great Britain, and it is in this spirit that I am directed to perform the duties of the important and honorable post confided to me.

Permit me, Sir, to say that it shall be the object of my earnest endeavors to carry out my instructions faithfully in that respect, and express the hope, sir, that you will favorably consider my attempts to meet your approbation, and to give effect to the friendly intentions of the Queen and Her Majesty's Government. I have the honor, sir, to place in your hands the letter of credence confided to me by Her Majesty.

To which the President replied as follows:

Sir Frederick A. W. Bruce, Sir.—The cordial and friendly sentiments which you have expressed on the part of Her Britannic Majesty give me the greatest pleasure. Great Britain and the United States, by the extended and varied forms of commerce between them, the contiguity of portions of their possessions and the similarity of their language and laws, are drawn into constant and intimate intercourse. At the same time they are from the same causes exposed to frequent occasions of misunderstanding, only to be averted by mutual forbearance. So eagerly are the people of the two countries engaged throughout almost the whole world in the pursuit of similar commercial enterprises, accompanied by natural rivalries and jealousies, that at first sight it would almost seem that the two Governments must be enemies, or at best cold and calculating friends. So devoted are the two nations throughout all their domain and even in their most remote territorial and colonial possessions to the principles of civil rights and constitutional liberty, that, on the other hand, the superficial observer might erroneously count upon a continued concert of action and sympathy amounting to an al-

liance between them. Each is charged with the development of the progress and liberty of a considerable portion of the human race. Each in its sphere is subject to difficulties and trials not participated in by the other. The interests of civilization and humanity require that the two should be friendly. I have always known and accepted it as a fact honorable to both countries that the Queen of England is a sincere and honest well-wisher to the United States. I have been equally frank and explicit in the opinion that the friendship of the United States towards Great Britain is enjoined by all the considerations of interest and of sentiment affecting the character of both.

You will, therefore, be accepted as a minister friendly and well disposed to the maintenance of peace and the honor of both countries. You will find myself and all my associates acting in accordance with the same enlightened policy and consistent sentiments, and so I am sure that it will not occur in your case that either yourself or this Government will ever have cause to regret that such an important relationship existed at such a crisis.

Shortly after his reception of Sir Frederick Bruce the various members of the Diplomatic corps were presented to the President by the Acting Secretary of State. As senior of the body Baron Von Geyl, the Minister from Prussia, addressed the President as follows:

Mr. President.—The Representatives of Foreign Nations have assembled here to express to your Excellency their feelings at the deplorable events of which they have been witness, to say how sincerely they share in the National mourning for the cruel fate of the late President, Abraham Lincoln, and how deeply they sympathize with the Government and people of the United States in their great affliction. With equal sincerity we tender to you, Mr. President, our best wishes for the welfare and prosperity of the United States and for your personal health and happiness. May we be allowed, Mr. President, to give utterance on this occasion to our sincerest hopes for an early re-establishment of peace in this great country and for the maintenance of the friendly relations between the Government of the United States and the Governments which we represent.

To which the President replied—

Gentlemen of the Diplomatic body—I heartily thank you on behalf of the Government and the people of the United States for the sympathy which you have so feelingly expressed upon the mournful events to which you refer. The good wishes also which you so kindly offer for the welfare and prosperity of the United States and for my personal health and happiness are gratefully received. Your hopes for the early restoration of peace in this country are cordially reciprocated by me.

You may be assured that I shall leave nothing undone towards preserving those relations of friendship which now fortunately exist between the United States and all foreign powers.

ELIZA H. SPRAGUE.

at least. Then he gets parts of four days, which is never named or referred to in the history. How then could it be the third day? He has to reckon part of a day as a day, to make three, and the part of the fourth has as good right to be reckoned as the first, or the first as the fourth, and so it would be four days on his own mode of reckoning days. He makes as many difficulties as he can, and so the old reckoning may stand as it is, and accord with history and chronology better.

Yours, D. I. ROBINSON.  
Shiremanstown, Pa., April 13, 1865.

Dear Brother Litchi.—Will you be so kind as to do me the favor of sending this letter to Bro. Child or Leslie, and you will oblige me very much. Enclosed you will find two dollars to pay my annual subscription for *Herald*, and also two dollars for the benefit of Bro. W. S. Moore. To give to the poor is lending to the Lord. O how thankful we ought to be that we have a mite that we can give to those who have not. May the Lord stir up his children at the North, to give to those poor suffering ones at the South. I feel for them, and am glad the time is not far distant when God's poor shall inherit the earth, and the righteous dwell in the land forever, and sighing and sorrow shall flee away. O welcome glad day, I bid thee come. O what an outburst of joy will then proceed from the hearts of his now poor trodden down ones; and then on the other hand, what an awful sad, disappointed feeling there will be with those who expect to enter in; and he will say unto them, depart, and tell them that he never knew them; for they saw him naked, and they did not clothe him; hungry, and they gave him no meat; thirsty, and they gave him no drink. O how true it is, that without holiness, no man shall see the Lord. O dear Lord, prepare me to do thy will, and may I know thy will concerning myself. Truly yours, dear Brother Litchi.

JOHN H. LAMSON.

New Boston, April.

Bro. Litchi.—I receive the *Herald* weekly and read it with interest; it is in fact all the pointed Advent preaching I hear or read. I have been a member of the Methodist Episcopal Church for seven years; our preachers seem to be engaged for the salvation of souls, but do not seem to understand the Advent doctrine in its true light and bearing. But I am trying to do my duty. Death has again entered my family and bereaved us of a lovely boy of two summers. The Lord's will be done. Yours in love.

ELIZA H. SPRAGUE.  
Coal Run, Ohio, April 12, 1865.

## Obituary.

### DAVID PIPER.

Died in Tuffenborough, September 13th, 1864, David Piper, aged 64 years. We can not let this afflictive dispensation of Providence pass without a few lines in memory of the deceased. At an early age he felt that a change of heart was necessary to a preparation for the illusive and changing scenes of this present life, and was baptized by Elder John T. G. Colby, as he considered this one of the ordinances of our Saviour, and through his life strove to show to a dying world that out of Christ there is no hope. At the battle of Coal Harbor, his son was wounded in the foot and carried to Washington, and the crowded hospital with its sultry atmosphere, did not aid in his recovery, and week after week came the news, no better—leg amputated—and that father could bear it no longer, and he went to Washington and watched beside the couch of that son night and day. He saw him gasp and die, and with a load of sorrow pressing upon him, he started for the home he loved so well, back amid the hills of the old Granite State. But the tax on his naturally vigorous constitution was too much, and when he arrived at home he was an altered man. Voice gone, his trembling limbs could hardly bear him round; he seemed to have a premonition that he was taking his farewell look at the scenes of earth, and when obliged to take his bed, there was no repining that he went far away to minister to the sufferings of that loved son, and catch his last words and see his wishes executed. Thus he passed from our midst another kind father, leaving a void that can never be filled. But thoughts of that happy fruition state, on that ever green shore, when the stormy ocean is crossed, should serve as a stimulus to surviving friends to press on. The pale boatman with noiseless oars will carry you across the dark stream that rolls between the smiling shore. This is a life of sorrow where death triumphs. Our friends fit from our side like shadows, and are gone. We visit the lonely spot, and the rainbow of promise spans it, and we can seem to hear a voice, saying they shall live again, where death and the tomb shall divide no more, where change is not stamped on all things as here. This is our probation world, this is our preparation state, where if neglected, we alone must feel the justice of our doom. May the prospects of that better land win us away from earth's pleasures, which leave a sting behind. How different that state to come.

In that pure home of tearless joy, Earth's parted friends shall meet, With smiles of love that never fade, And blessedness complete.

There are adiens sounds unknown, Death frowns not in that scene, But life and glorious beauty shine Untroubled and serene.

J. L. H.

### LUTHER P. BILLINGS.

Died in Decatur, Ala., Dec. 31, 1864, in the 25th year of his age, Luther P. Billings, eldest son of Chester and Eunice Billings. He enlisted in the service of his country Aug. 7, 1862. His three years' term had nearly expired; he enjoyed good health, and was preserved through the deadly strife of battle unharmed, and was fondly anticipating the happy moment of meeting with loved ones who were waiting to greet him. But God's ways are not as our ways. He saw best to take him from the evil to come. The fatal shell which lay in his way was allowed to burst; he was struck by a piece, and sur-

vived the blow but a few minutes. He was sensible that his end was near. Luther was a true patriot; he loved his country and we trust loved his Saviour; was a dutiful son and kind husband; he has left a wife, father, mother, two brothers and three sisters to mourn his loss. May this sad bereavement be sanctified to the bereaved friends. E. B.

Speaker, April 12, 1865.

MRS. MINERVA M. HANSON.

Died in Barnston, C. E., March 5th, 1865, Minerva M. wife of Lewis F. Hanson, in the fortieth year of her age. The deceased gave her heart to God in early life, and was interested in the cause of Christ among the Free-will Baptists. But alas! like many others in riper years, neglected her duty and lost her enjoyment. And although she was a kind wife, an affectionate mother, and respected neighbor, yet she lived without that sense of God's favor which it was her privilege to enjoy. About two years ago during a meeting held in the neighborhood by Elder P. V. West, she was awakened to a sense of her condition while living in neglect of her duty, and resolved to arise and live nearer to God. But for some cause neglected to confess Christ openly, and when disease fastened upon her, (which was about Christmas) which terminated her earthly career, she found herself in want of that consolation which a life of faithfulness to God and trust in his promises, can afford. Some time before her death she wished to see some one that could afford her some consolation and instruction in the trying scene. Bro. J. W. Heath visited her, found her humble and penitent, deeply regretting her misspent time, and her neglect of duty in her family, the church and the world, conversing with her husband and two children, one about fourteen, a boy, and a girl of eleven; commanding all to God and urging them and others to be Christians, and as we hope, trusting in Jesus. And we hope through grace to meet her in the deathless land. By her request I attended her funeral and tried to speak words of comfort to the large circle of mourners beside husband, (O how lonely,) and two motherless children, from the gospel hope, when cruel death will be vanquished, quit the field, and endless life and happiness be the portion of the good of all ages. We laid her in the grave, her last resting place till Jesus comes. But O, grave, when we see the tears of the lonely husband and all that was dear to the two children, (seemingly) turn from thee, nature could conceal her grief no more. We thought of the promise, "O grave I will be thy destruction." May this affliction be sanctified to the good of all the family and friends and neighbors, and prepare us all to meet where tears never flow.

D. W. S.

"A cherubim formless left the door,

A form that no man will share to more:

An eye is closed that always smiled,

Upon you, with affection mild;

A voice is hushed that used to greet,

A Mother's heart has ceased to beat."

that recent occurrences on the lakes—namely, the seizure of vessels by the agents of the Confederacy, and other acts of hostility—completely justify the United States in giving notice of the termination of the convention. My lords, it was not to be expected that the United States should submit passively to such acts of violence, without availingly themselves of all the means of repression within their power." He added the hope that a new treaty might be formed.

### A WONDERFUL POISON.

The series of experiments with this poison (*curare*) which M. Claude Bernard has just terminated, are very interesting. In the first place, there is nothing in the poison to cause local irritation; if the implement used is very pointed, the animal wounded may remain quite unconscious of its wound. Bounding says he has seen a bird which has been pricked by a little dart blown from a bamboo, remain perched on the branch, quite unconscious of what had happened to it, and yet so rapid was the effect of the poison, that within two minutes it fell from the branch to the ground without a flutter. A rabbit pricked on the back so slightly that it did not interrupt its eating, after the lapse of two or three minutes, crept into a corner of the room, and laid its ears back as though it were sleepy. It grew more and more drowsy, and at last rolled over on its side, and its breathing ceased. A puppy pricked on so sensitive a part as the thigh, hardly noticed it; it continued its gambols for minute or two, and then stretched itself out as if tired; its intelligence was in no way affected, only it appeared drowsy, and disinclined to move. The sense of weariness seemed to grow upon it; little by little it sank, and its eyes became glassy; it became totally paralyzed; and within eight minutes had ceased to breathe. Waterton relates that he pricked a hen with the point of a poisoned arrow, and the effects, as he describes them, were precisely similar to those instances above. The hen continued to walk quietly along for the first minute; the second, she stood still and pecked the ground; in the third, her tail and wings drooped; then her head sank lower and lower, as though she were falling asleep; her eyes were opened and shut at longer intervals, and within five minutes were closed in death. The same naturalist describes the death of a sloth which was produced in the same manner; and all the experiments that have been made go to prove that there is no pain attending a death from poisoning by curare; the only sensation is one of gradual but overpowering sleepiness.

In all these cases given, the animal died within ten minutes; but there is an instance on record in which Sir Benjamin Brodie, after pricking an ass in the thigh with a poisoned dart, delayed the action of the poison for upwards of an hour, by fastening a ligature round the leg above the wound, thus cutting off the circulation, and preventing the poison from reaching the heart. All this time it moved about, and ate as though it had nothing the matter with it; but within ten minutes after the removal of the ligature, the animal died. This experiment is worth bearing in mind, for its application may be useful under other circumstances: the bite of a viper or a mad dog is analogous to the puncture of a poisoned weapon, and the action of the virus may be delayed in a similar manner by rapidly twisting a cord or handkerchief tightly round the wounded limb above the wound, and by sucking it, as in the case related a few days ago of the woman who was bitten by a cobra in India and whose husband sucked the poison from the wound; only, instead of tying the ligature round after the operation, as he did, it should be tied round before the removal of the ligature.

Since this paragraph was written, our eagle has, with his regiment, served out his term of enlistment, and at its close was presented to Gov. Lewis, of Wisconsin. He now rests on his laurels, living in apartments fitted up expressly for him in the State House Park at Madison.

Gov. Lewis has consented to his coming to our great North-Western Fair in May, to exhibit himself for the benefit of the sick and wounded soldiers—his companions in arms.

### MEETING OF THE AMERICAN BIBLE UNION.

IN ST. LOUIS, MO.

To all who are interested in procuring and circulating the most faithful versions of the sacred Scriptures: The American Bible Union has made arrangements for holding a special meeting in St. Louis, Mo., on Saturday, the 20th of May next, in the meeting-house of the Fourth Baptist church (Rev. A. C. Osborne's), on the corner of Twelfth and North Market Streets. The exercises will commence at half-past nine o'clock, A. M., and continue (with the usual intermissions) through the day and evening. The following speakers have been invited, and nearly all of them are positively engaged: Rev. Thomas Armitage, D. D., President. Rev. Geo. W. Eaton, D. D., President of Madison University. Rev. D. R. Campbell, D. D., President of Georgetown University. Rev. D. Pat. Henderson, Louisville, Ky. Rev. George C. Lorimer, Louisville, Ky. Rev. Alfred N. Gilbert, New York. Rev. William W. Everts, D. D., Chicago, Ill. A report of the board will be read.

W. H. WYCKOFF, Cor. Sec.  
C. A. BUCKEE, Rec. Sec.

Am. Bible Rooms, New York, April, 1865.

ARE WHITE MEN HELD IN SLAVERY?

—A correspondent of the Cincinnati *Gazette*, who accompanied Sherman in the South Carolina campaign, writes as follows:

To-day a white man, between thirty and forty years of age, appeared at General Logan's head quarters, and, representing that he was a slave, asked permission to accompany the army.

The story seemed too monstrous for belief.

"What?" said the General; "and you, a white man, without one drop of negro blood in your veins, and not a single feature of the African, have allowed yourself to remain in bondage, and have lived with the blacks in negro cabins, and hoed and labored with them in the fields as a slave?"

"No," said the man, "I think it must be admitted, an animal poisoned by its means, and to all

appearance dead, really is so. Waterton and Brodie, for instance, inoculated a young ass with the poison, which fell dead in ten minutes.

They then opened the tracheal artery and inflated the lungs by means of bellows for two hours, when the animal raised its head and looked about. The artificial respiration being interrupted, the poor brute died a second time. It was immediately after resumed for two hours more, and then the animal gradually recovered the use of its limbs; the lungs acted of themselves, and it woke up again

## Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

S. K. Baldwin,	1 00
C. Burns,	13 00
Mrs. S. N. Nichols,	18 00
Lucy G. Ford,	5 00
Peter Parady,	8 00
Geo. Dickey,	5 00
Maria Scott,	5 00
S. Prior,	13 00
S. Goff,	13 00
G. Phelps,	13 00
Horace Newton,	13 00
D. Bosworth,	13 00
F. Gunner,	11 00
G. C. Arms,	13 00
Anthony Pearce,	12 50
W. H. Schwartz,	12 50
A. F. Frank,	12 50
L. White,	12 50
D. E. Wetherbee,	12 50
S. N. Nichols,	12 50
Geo. Fisher,	12 50
Ruth S. Case,	12 50
W. W. Hawkins,	12 50
Maria West,	12 50
Marianna Doyle,	13 00
Sarah B. Doyle,	13 00
Joseph Clough,	3 00

## WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin,	5 20
M. J. Bradley,	5 25
M. J. Yoder,	5 00
D. Rupp,	5 20
A. McBride,	3 00
Bower Lewis,	

## WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

Joel Learned,	3 00
Joshua Smith,	1 00
Sylvester Burke,	1 00
Mrs. A. Curtis,	3 00
Wm. A. Curtis,	2 13
Abel Houghton,	75
Mrs. E. Goll,	25
Dr. L. Kimball,	4 00
Mrs. A. C. Abel,	1 00
S. K. Baldwin, for circulars,	1 00
M. A. Dowd,	5 00
Geo. W. Whiting,	5 00
S. Novosel,	2 00
James Alexander,	1 00
Eliza A. Hough,	1 00
John Reynolds,	5 00
S. C. Pearce,	3 00
P. Clark,	2 25
S. H. Young,	3 00
Joshua Smith,	1 00
Sylvester Burke,	1 00
Mrs. A. Curtis,	3 00
Wm. A. Curtis,	2 13
A. Friend,	2 25
George Clough,	3 00
S. H. Young,	3 00
Joshua Smith,	1 00
Sylvester Burke,	1 00
Mrs. A. Curtis,	3 00
Wm. A. Curtis,	2 13
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# The Advent Herald

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION

WHOLE NO. 1248.

BOSTON, TUESDAY, MAY 2, 1865.

VOL. XXVI. NO. 18.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,

1446½ Kneeland Street, Upstairs.

BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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## Communications.

DID CHRIST COME TO BE A KING AND REDEEMER?

Dear Sir.—Through the columns of the *Advent Herald* issued on the 21st ult., which came within my view, I see that I am favored with your valuable and highly interesting reply to my correspondence of the 23d February, and for your kind attention to the same, please accept my sincere thanks.

In pursuance to your directions I have carefully perused and pondered what you have said in relation to that grand and important subject, now under investigation between us, and in doing so I see that I have to take a wider scope in the field of inquiry than I have hitherto taken, because the arguments, which you have advanced can be settled only on the grounds of a theosophical investigation, and by viewing the subject in this light we will be able to come to some reasonable determination on Christ and the end for which he came into the world, i. e., we have to determine whether he came as the Redeemer of mankind, or as the King of the Jews only, as you represent him. Now if Jesus came as the Saviour and Redeemer of the human family, is it reasonable to believe also that he came as the King of the Jews? Here there is an alternative, and choose which ever side of the question you like, you have to admit Christ either as the Redeemer, or as the King of the Jews only. Have we not the authority of Holy Writ that the act of redemption was wrought through his incarnation, and I demand the authority which proves that he ever reigned over the Jews as their King, and if he ever was to become their King, what was his motive for rebuking his disciples on account of expecting a temporal kingdom? Has he not emphatically and expressly declared that his kingdom was not of this world?

Now, as your remarks are worthy of the utmost consideration, I deem it an incumbent obligation on my part, to notice as many of them as I can at present. You have said that "If Jesus was not the King of the Jews, he was a pretender and usurper, and that he received judgment from Pilate as the King of the Jews," and you said also, "We believe with the court who tried the case, that he was a just man—Jesus of Nazareth, the King of the Jews," and furthermore, you have asked me if I do not feel satisfied with the testimony of Isaiah and Gabriel, what do I think of Jesus even since his ascension into heaven? Now I shall examine these questions as I have proposed in a theosophical point of view, which I consider the best method of demonstration in the present investigation; therefore I have to say that Jesus was no pretender, nor did he usurp the throne of David. I admit that he received judgment from Pilate as the King of the Jews, but you know that Pilate and the chief men among the Jews were ignorant concerning Jesus, for they looked upon him as a mere man, whilst in the strictest sense of the word, he was not a man. Inasmuch as he did not possess natural life (*Psyche*) which would constitute him a man, therefore, his life (*Zoe*) implying self-existence clearly shew that he was the eternal King of glory, who had hewn out to himself a body in the immaculate womb of the Virgin Mary, whereby he wrought our salvation, and having caused the resurrection and glorification of the same organization from the tomb, he became the Sun of Righteousness with the healing of salvation on his wings unto all generations, and then Jehovah to our race. There is therefore one true God, Jehovah, who became our Saviour and Redeemer. He is the first and the last, and besides him there is no Saviour, and beside him there is no God.

Now concerning the testimony of Gabriel, let us inquire which testimony rests on the authority of St. Luke, (1: 31, 32). Now according to Luke, Jesus was to be called the Son of the Highest, and the Lord God shall give him the throne of his father David, and according to St. Matthew, (1: 21.) Jesus was only to save his people from their sins. Returning to Luke (2: 11) Jesus is called Christ the Lord. Now, according to

Luke (1: 32), the Lord God shall, or should give unto Jesus the throne of his father David. And in the 11th verse of the second chapter, Jesus is called Christ the Lord. This is supported by many passages in the New Testament, and also in the Old, for the prophets have foretold in many instances the coming of Jehovah in majesty and in glory, to redeem his people from their sins, but not to set up a temporal or an earthly throne, or kingdom. Yet the passage (Luke 1: 32), states that Jesus was to get the throne from the Lord God, whilst many other passages state that Jesus himself is the Lord God. For St. Paul has stated (in his Epistles to the Colossians, 2: 9) "That it was the fulness of the Godhead bodily." Matt. (15: 31) he is called the God of Israel. Luke (1: 46, 47), the Virgin Mary has called him "God the Saviour." Rev. (17: 14) he is entitled "Lord of Lords and King of Kings." (4: 8,) he is called "Lord God Almighty," and (22: 15) he is called "Alpha and Omega." Isaiah (43: 11) saith Jehovah "I even I am the Lord, and besides me there is no Saviour." (44: 6) "I am the first and I am the last, and besides me there is no God." (46: 9) "I am God, and there is none else. I am God, and there is none like me." So we have ample proof that Jehovah came into the world humbly, bringing us salvation, riding upon an ass, and not as a conqueror. (Zech. 9: 9.) Here the prophet has foretold the coming of the King of glory. "He is just and having salvation," saith Zechariah the prophet.

You have made mention of Rev. (11: 15,) saying that the kingdom of this world shall become the kingdom of the Lord and his Christ. This confirms my former statements on the Branch, because Jesus is the Lord and the eternal King, and the Lord's Christ shall be the Branch, through whose administration the nations of the earth shall be governed in universal peace, by the power given to him from the Lord.

There is another grand question which you have asked me to solve, concerning the Wonderful, Counsellor, Is. (9: 6). There is really as much difficulty connected with this being as there is obscurity in his history; his history is as obscure as that of Melchisedec. Now Isaiah (9: 6) saith: "For unto a child is born, unto us a Son is given, and the government shall be upon his shoulders," &c. In the 8th chapter there is an account of a child, born unto Isaiah and the prophetess, his wife. And the Lord said unto Isaiah, "Call his name Maher-shalal-hash-baz." Why was the child called by this name, or what did the Lord raise him up for? Certainly the Lord had some particular things in view concerning the child Maher-shalal-hash-baz. Yet we have no particulars that he was the child on whose shoulders the government should be, although the child's name is expressive of one who hastened the prey, in making speed to the spoil. However, it seems to me, that Isaiah in reference to the Wonderful, Counsellor, means the child who was born to himself, and expected that the government should be on his shoulders, even as Zacharias expected that through his son, (John) Israel was to be saved from their enemies. Zacharias has gone so far as to call John the horn of salvation which the Lord has raised up to the house of his servant David. Luke (1: 67, 68.) Now you can judge for yourself and see if the children of Israel were then saved from their enemies. By this I understand that John was the prophet of the Highest. Now here it is plain that Jesus is meant by the Highest, and also the Lord before whose face the prophet went to prepare the ways before him, and to give knowledge of salvation unto his people by remission of their sins. Here there is no mention of a temporal kingdom, yet it is recorded (Luke 1: 32.) that Jesus was to be called the Son of the Highest, and that the Lord should give him the throne of his father David. The authenticity of this passage has to be tested, for it is seemingly opposed to many passages in the New Testament, inasmuch as Jesus himself is the Highest—the Alpha and the Omega—the King of glory and the Lord God Almighty, who became our Saviour and Redeemer. Now Jesus must be no other than Jehovah, because Jehovah himself has said that he is the first and the last, and besides him there is no Saviour. There could not be therefore two Saviours. Is the human nature which Jehovah has assumed, must be understood as the Son, though which Jehovah accomplished our redemption? For there could not be a Son from eternity, as Jehovah is One, and him one; therefore Jesus was Jehovah, the God of heaven, manifest in the flesh. Weave to look upon the matter in this light, because it is against the nature of the eternal Jehovah to produce a son from his esse an exstet. This would be bringing him under conditional laws. Jehovah is the unconditional, and is therefore infinite in his power and absolute in his being; being in the force unconditionally and unlimited, and in the theater unconditionally limited. So far as hisperfection and completeness are concerned with him there is neither composition or decomposition, being eternally the same, except from conditional laws. But Jehovah intime came into the world to accomplish our redemption, through the seed of the womb which was the conditional barrier.

He further says, that "it is a systematic plan of the government of France, to grasp at universal dominion," that "we not only share with the British in the hatred which is cherished against them by the cabinet of St. Cloud, but are equally marked out for destruction." He thinks that France will no doubt have the dominion of at least the continent of Europe; that every essential barrier

thought in the construction of their dwellings, and health, comfort and taste not to be taken into account. As they are quite cool and damp even when it is warm and sunny without, much artificial heat is necessary for comfort, as well as to guard against disease. Fuel is expensive. Wood is principally used, and in common with everything here—there is scarcely an exception—is sold by weight. Seventy five pounds sells for a franc or more. Though this is quite an item in our expenses, the people here expend but little, if any more, for fuel in winter than in summer; the torpor, which seizes almost every nation, even at the name of France; the subtlety of her statesmen; and the skill of her commanders; and it will be at once apparent that she may bid defiance to the united efforts of Europe, if by any possibility they could be united. The elements of such a union, however, are irrecoverably gone."

It was long predicted by a great writer, who had studied the affairs of modern Europe, "That the continent would be speedily enslaved, should a nation with the resources of France, break through the forms and trammels of the civil institutions of the period, turn her attention to military affairs, and organize a regular plan of universal empire." Gen. Jourdan exultingly exclaimed to the French Convention, when about to enact their law of the requisition: "The moment you announce the compulsory *levy en masse* to be permanent, you decree the power of the republic to be imperishable." The determination of France for empire, is "the result of a deliberate project, framed and acted upon, even before the reign of the Directory!" This conclusion was "sanctioned by the acknowledgement of all the actors in the scene of the revolution, with whom I had occasion to converse (says the writer) in Paris." The archives of antiquity have been ransacked by the French, to collect the arts of fraud, terror and seduction, that they might combine cunning with force, to deceive overwhelm and confound mankind; "combining the subtlety of the Roman Senate, and the ferocity of the Gothic; the wildest passions with the most deliberate perfidy; they have far exceeded all the examples furnished by the records of antiquity."

For what is the transient? and what will last? What maketh its grave in the growing past? And what lives on in the deathless spheres, Where nought corrupts by the rust of years? Does Time, who gathers our fairest flowers, Destroy no weeds in this world of ours? What rises victorious o'er dull decay? And what that which is passing away? Our time is flying. The years sweep by Like flitting clouds in a breezy bay, But time is a drop of the boundless sea Of an infinite eternity.

As our seas are spanned by the arching skies, Neath the presence of God that ocean lies, And though tides may fall in life's shallow bay, Eternity's deep is not passing away.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II, SECTION VII.

The present views and conduct of the French government. I have had no doubt but the essence of that profound scheme, which produced the French Revolution, is now by the imperial government of France, employed with the most fatal success, in nations marked out for conquest. It was a system calculated to assume new colors and shapes, with the occurrence of new circumstances; and to become an engine of mischief in the hands of any successive dominant power that is wicked enough to flatter it, and adopt the use of it. Though for a time it had the subversion of all civil subordination, as well as of religion for its object, yet when France fell under a military despotism, her great principal and his minions well knew how to take this powerful engine into their hands, and to accommodate it to their purpose of universal dominion. Since finishing the writing of this volume I have found evidence directly in point, upon this particular, in a late publication, "On the Genius and Disposition of the French Government," by an American recently returned from Europe.

On perusing the book, I have been induced to insert this section, in order to exhibit some thoughts contained in it, interesting to the nations, particularly to our own, and corroborating the sentiments stated in the preceding section, relative to the diabolical, secret French agency. The author of that book disclaims all party views. He undertakes to disclose the truth, the result of his long inquisitive investigations as a traveller. He appears to be a man of first rate abilities and information; and a man of candor. He acknowledges that he had been greatly prepossessed against the British policies. He travelled for a course of years in Europe, on purpose to gain correct information. For a considerable time he resided in Paris, and had access to, and gained confidence of men of the first information there. And his communications carry with them full evidence. In this book are the following sentiments concerning the views of the French government. The writer describes it as being "a power, which, circumscribed by no law, and checked by no scruples, meditates the subjugation of this, as well as of every other country."

He further says, that "it is a systematic plan of the government of France, to grasp at universal dominion," that "we not only share with the British in the hatred which is cherished against them by the cabinet of St. Cloud, but are equally marked out for destruction." He thinks that France will no doubt have the dominion of at least the continent of Europe; that every essential barrier

or against this is giving, or has given way; and the continent must fall before her arms.

Centz in his Fragment on the Balance of Power, enumerates three traits in the present Constitution of France, which according to his idea, must render her irresistible.

1. The unlimited form of her government.

2. The decisive influence of the military character over the whole system.

3. Their success in employment of revolutionary instruments and means!

Add to these the federal strength which has acquired by the extension of her limits; the torpor, which seizes almost every nation, even at the name of France; the subtlety of her statesmen; and the skill of her commanders; and it will be at once apparent that she may bid defiance to the united efforts of Europe, if by any possibility they could be united. The elements of such a union, however, are irrecoverably gone."

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ruinous results likely to follow if '68 should not prove to be the true time.

I have never believed the '68 time, nor investigated it with attention, for the reason that I have thought (perhaps incorrectly) that more time would be required to fulfill the predictions concerning Spiritualism than this time allows. But I dare not doubt the fulfillment of every prophecy—a clear, evident fulfillment, understood and believed by the church. The opposing view, and the only one that can be taken by any professed believer of the Bible is, that their application is so obscure that we cannot discern it, or so uncertain that we cannot rely upon it; either of which is derogatory to God, and unworthy any believer of the Bible! And yet this is the common way of disposing of prophecy, both by the professed church and the world. It is well expressed by a D. D., who said, "If God will forgive me for what time I have spent in studying the prophecies, I will never study them any more." If he had said this in reference to studying "the Bible" instead of "prophecy," all would pronounce it infidelity; but it is no less so when said of a large part of the Bible, and especially that part which is expressly declared to be, "not by the will of man," but by "holy men of God, who spoke as they were moved by the Holy Ghost." The *real danger*, and that which we ought most to fear, is this danger of *unbelief*; whether it relates to the whole, or a part of the Bible; to the whole, or a part of prophecy. The prophetic periods must be of service to the church, and must therefore be understood; otherwise they were given in vain. It cannot be said that they are necessary to show when we are near the end, for events abundantly show that without them. Besides, if the periods are *reliable* measurements, they are *definite* measurements, reaching from a given starting point to the end.

But if I could suppose any prophecies God has given us would not be fulfilled, or fulfilled, but not understood, I could allow such abuse of divine wisdom in relation to any other prophecies rather than those which relate to the period immediately preceding the coming of Christ. It might be said of almost any other prophecies that they could be of service, though not understood till after their fulfillment. But not so with these. As the prophetic periods do not end till the Lord comes, they will be of no service unless understood before he comes. Hence I would not dare believe that the Lord will come till they are correctly understood and applied. And as the light of prophecy is not for a few believers, but for the church, the light on these things will not be to the few who are learned, but to the church.

Again, we should not forget that the last times are to be the most perilous. And as a consequence, those Christians who wait for the Lord amidst these greatest perils to the church, need more than usual supports to their faith; they cannot bear up with less. And hence, if every previous age of the church has had "present truth," maintaining the prophetic chain complete to the eye of the church till now, 'tis a fearful thought to suppose it broken to the eye of the church at this last critical moment, while Satan's hosts, both men and devils, supplied with all the enginery and skill of their leader, attack in bold defiance every sentence of the Bible. Hence the church needs the light of prophecy now more than in any preceding age. And it is an impeachment of God's wisdom to suppose his prophecies to fail of a fulfillment, it is equally an impeachment of his *faithfulness*, to suppose the prophetic chain to seemingly break at this critical period for the church! But the chain is *seemingly* broken already, our opponents themselves being judges. For they admonish us not to rest our faith on any calculation of the prophetic periods for the future, on the ground that we have failed in all calculations in the past. This is virtually doing away with the periods altogether as either obscure or uncertain. And however "dangerous" it may be to preach and believe definite time, it is far more dangerous to make God's time thus indefinite and uncertain. Since, then, the mind of the church is in a state of suspense approaching distrust with regard to the prophetic periods, we ought to welcome every indication of relief for this suspense. We ought to hail with glad hearts every prospect of a true application of them, when the fault of past mistakes will appear wholly in our miscalculation of them where it belongs. I believe that all the rays of light will concentrate around the true arrangement, and that the wise will search, understand, believe, and wait accordingly. I intend to investigate the '68 argument, willing to be disappointed "seventy times seven times" rather than reject the true time.

And as to the ruinous results of the time movements, a majority of the best brethren among us have passed through one or both of them, and have no regrets for their experience, nor dread of another time movement as ruinous. I would not justify any one in accepting without inquiry, or believing without good reason. But I would admonish every one of the danger of treating God's word as though it were the word of man, or declining to believe or obey it for fear of consequences. As a people, we have never been in a worse state than we are to-day. But as we have never believed time without making us better, and as our best days were when we were believing time, I see no good ground to dread as ruinous the indulgence of a hope that the Lord will come in 1868.—*World's Crisis*.

#### DRINKING CLERGYMEN.

"Father, forgive them, they know not what they do." The men that form the army of God's ministers, have their share of human failings and frailties, yet, in the main, they are at work pulling men up out of ignorance, degradation, and crime, and helping them upward and onward toward heaven.

There are yet some drinking ministers.

There are still more, who are neutral, luke-warm, or inactive. They do not see that there is another great army opposed to them impoverishing, debasing, and dragging men down to perdition.

In this they are blind. They do not stand

alone. Many good men have their eyes so fixed upon the agencies that improve men, that they do not see the plainer agencies that debauch them.

In Boston a hundred ministers preach one day in every week. They lead the people upward. Their usefulness never was, and never will be over-estimated. In the other army two thousand drinking-houses practice six or seven days every week. They lead the people downward. The evils they inflict were never over-estimated. The work of the ministers is neither so direct, nor so visible, as the work of these houses.

Official reports show that these dram-shops send one-sixth or one-seventh of the people every year into the hands of the Police, or Overseers of the Poor. What equal fruits of their work can the ministers of Boston show? Yet there are ministers here who will not lift hand or voice to close these shops. They will not call upon the State to vindicate the supremacy of its laws. They are the shepherds appointed by God to watch and protect his flock. Instead of protecting the sheep, some of them even make a playmate of the wolf that devours them. Thank God, but few drinking ministers can now be found. It is the neutrals, the luke-warm, the inactive, that chiefly need the prayer, "Father, forgive them, they know not what they do."

#### LETTER FROM LIVERPOOL TO EDWARD USHER

"Dear Brother—Your interesting note came to hand. We are happy to hear of your call to a peculiar work in the vineyard of the Lord. Consider your youth, my dear brother, and your want of experience. Should you and brother John continue faithful, I am persuaded you will be rendered a blessing to Manchester for generations to come. Imagining I could see you both, ten, fifteen, or twenty years hence, what men should I see? Should I see you prudent and grave, saying 'Here we are, and the children whom God has given us; what has not the Lord wrought by our hands?' Your whole danger will arise out of self-conceit. Satan destroys gospel ministers just in that way. The idea of being a teacher or a pulpit-man is too much for many men to bear. An humble ministry, a pure ministry, a zealous ministry, is much needed in our day. Your health and strength are in your favor. If men achieve anything of importance, they must begin young to be able to comprehend the task they have before them. I am afraid we do not understand the nature of our mission yet. But it develops itself by time, and time only will develop it. The Hall goes on as usual. Brother D.—is becoming eminent in argument and illustration, and Brother McC.—a powerful man in prayer.

#### AN OLD MAN-O'-WAR'S-MAN.

This pioneering work round lanes, streets, and lamp-posts of Manchester has been already well rewarded. Many preachers have been raised up, souls have been gathered in who are now with Jesus, and many are walking in the way to heaven. We were sometimes beaten, sometimes stoned, dragged by police before magistrates, locked up as disturbers of the peace; but though Satan raged, the Lord delivered us and gave the blessing. Sick ones were often relieved, and Mr. H., the counsellor, often gave us sixpences and shillings for them, while others gave bullocks' heads to make soup in winter, which we carried to their homes.

One case is worth recording. In a little up-stair room in a back street, we found a man ninety-four years old, who had lain on his bed five years unvisited; he, with his wife, eighty-nine years old, was living on parish relief. He was an old man-of-war's-man. It was good to visit this aged couple; he seemed like an old patriarch as we sang little hymns together and prayed. He raised himself up in bed almost like one inspired, his tall frame very weak with age, while his mind was strong, healthful, and vigorous. As the hymn was sung—

"One there is above all others;  
O, how he loves! O, how he loves!  
His love beyond a brother's;  
O, how he loves! etc.,

big tears rolled down his cheeks as he said, "My God, I am now ready to meet thee; thou hast sent two angels to see me before I die." The two voices blending together in unison, stirred the old man's soul to such an extent that he felt himself upon the threshold of heaven. The last time we saw him, we knew we should not see him alive any more. He did not seem any worse than usual, but we shall not soon forget our last parting. As we were going he raised himself up on his hands, gazed upon us with a pleasing smile, and, after a pause, said, with a most solemn, slow, firm utterance, "The blessing of a dying man go with you." He died that night—saints through the blood of Jesus only."

From the beginning my preaching was attended with interest. I could take hold. There was very earnest hearing in the congregation. I kept watch from the first among my hearers. They told me of a young lady who had been awakened. I heard her out, conversed with her, and she was converted. The next was Deacon P.'s daughter, and they kept dropping in. I tell this that you may know how to begin a revival. I always took it by word of mouth first, talking with single cases, and praying with them. Went on till I found twelve, by watching and picking them out. I visited them, and explained what an inquiry meeting was, and engaged them, if one was appointed, to agree to come. I never would risk a blank attempt.

"I began early in this course to intimate to the church the probability of more interest. I grew in importance, and roused the church to take hold. At that time many ministers did not understand about this. I began to say to the church, I think there is a work begun—fire in the leaves, not only among us, but in the community. I made no attack on Unitarians. I carried the state of warm revival feeling I had had in Litchfield for years. I carried it in my heart still with great success. They came to hear me, there was a great deal of talk about me, great curiosity. They would hear, and then run me down; they would never go again. But they did come again, till they were snared and taken. Many that came to scoff, remained to pray.

"Finally, my soul rose to it, and I preached to the church one afternoon, explained to them the state of interest and opposition, and what an inquiry meeting was, and that they must be ready, and gave out an invitation to a long list of persons, whom I described. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. The vestry was filled. Lambert met me at the door, when I came to meeting, with his eyes staring:

"It's a mistake; they've misunderstood, and think it's a lecture. You must explain." "No," said I, "it's not a mistake; it's the finger of God!"

"But I made an explanation, and only one person left."

I parcelled out the room to ten individu-

als, to see every person, and make inquiries of their state, and bring back to me the report. (Oh, that was glorious! It lasted all that winter.) They brought back reports of awakenings and conversions. I talked with forty or fifty myself; and if they were special cases, I went and visited. I said just according to character and state.

RICHARD WEAVER'S FIRST PUBLIC ADDRESS.

John Street fell in with the work in good earnest. He had a little stall made, and Hyde market-place was the first stand we took with the stall. The Lord began to work mightily in this place; souls were converted at their firesides and in the open air. On Saturday evening, some colliers who had been converted, and belonged to the Primitive Methodist connection, came to help us to sing, and we were glad of their help. They had loud voices, and sang genuine songs of Zion. One of them began to speak a little, which told us he had a gift for outdoor work. On the following Good Friday, an announcement was made that some of the ministers would come and help us in an open-air meeting. John Latham came up from Manchester, but not a single minister was to be seen. An immense crowd had gathered from the country round, and when we were finishing, Edward said the collier, who had before spoken, in the crowd. He beckoned him up, and told the people one of their fellow-workmen would now address them. This was the first public assembly Richard Weaver had addressed. His whole speech seemed directed against landlords and public-houses, telling what God had delivered him from. He had a peculiar flow of natural, unsophisticated eloquence, taking hold of the names of the public-houses—"Dog and Duck," the "Pig and Whistle," the "White Pig," the "White Pig," and the "Boar's Head." He seemed like a locomotive engine running full speed into Hyde market-place, upsetting wagon loads of Dogs, Ducks, Pigs and Publicans. It was at once settled in our minds that the Lord would bring that man out of the pit.

#### RICHARD WEAVER'S CALL FROM THE COALS.

A man may have ability for work, but faith is required to enable him to give up his living, and trust in "Jesus only." Waiting on the Lord in prayer about the matter, a second meeting was announced one week even-

ing, when James Stanfield and Richard Weaver were both to speak; but before we began, the overseer sent for the former to come and work all night; so one was taken, the other left to preach; and this token from the Lord caused me to write to Liverpool, asking brother Radcliffe (who at this time was earnest in bringing laborers together) to come and help us at Hyde, as the Lord was saving the people all around. We told him of Richard Weaver. He came, and he and John Street took the matter in hand to bring Weaver out of the pit.

Edward and I moved on to other towns, leaving the collier at our Bible-stall. Some weeks after, I met Richard pacing up and down a piece of open ground near Manchester. He showed me a letter from a master collier, offering full work and a good salary; this was a testing time with him. The Lord gave me this word for him—"Stand still, and see the salvation of God." He saw it very soon, and his bread has been given ever since. May the blessed God keep him little in spirit, for the Lord has a peculiar work for his gift of speech in this revival of gathering souls into the ark. Many strong walls of dead formality have been picked down and removed from before the crucified "Jesus only" since then.—*The Review*.

A REMARKABLE REVIVAL.

The second volume of the "Autobiography and Correspondence" of Dr. Lyman Beecher, just issued by the Harpers, like its predecessor, abounds in remarkable and stirring passages. We extract the following as giving an inside view of the great revival at the Hanover Street Church in Boston:

"In this thing of revivals, you will find all those things come by showers. Each shower would increase, increase, increase; and when I saw it was about used up by conversion, I would press so as to make a new attack on the mind and conscience, varying with circumstances, and calculated to strike home with reference to other classes, and bring in a new shower. The work never stopped for five years."

#### A GREAT MISSIONARY FIELD.

FOUR MILLIONS OF HEATHEN CRAVING THE BIBLE.

Letter from Captain Benjamin Thomas.

Fort Pinney, Helena, Ark., April 9, 1865.

WILLIAM H. WYCKOFF, Corresponding Secretary American Bible Union.

My very dear Brother—Buried as I have

been in the din of war for the last four years, and missing nearly all mail matter, I had a real treat this rainy Sabbath morning. I found it in the *Bible Union Quarterly* for November, and in the *Soldiers' Edition* of the New Testament by the *Bible Union*, containing *Galatians* and *Thessalonians*.

The rain and water to-day prevented my preaching to my command, and I felt that I could not better spend a part of it than by presenting the claims of these colored people who crave the *Bible*.

They learn to read very rapidly, and the clear type and paragraph form make it well adapted for them. They ought not to have the whole *New Testament* in one book. It costs more, and they will not take care of books as well as the educated white people.

These poor blacks can now have the *Bible*, for the first time, freely put into their hands. They commit with great ease, and their quotations will be in better English than others who have learned from the old version.

"I began early in this course to intimate to the church the probability of more interest. I grew in importance, and roused the church to take hold. At that time many ministers did not understand about this. I began to say to the church, I think there is a work begun—fire in the leaves, not only among us, but in the community. I made no attack on Unitarians. I carried the state of warm revival feeling I had had in Litchfield for years. I carried it in my heart still with great success. They came to hear me, there was a great deal of talk about me, great curiosity. They would hear, and then run me down; they would never go again. But they did come again, till they were snared and taken. Many that came to scoff, remained to pray.

"Finally, my soul rose to it, and I preached to the church one afternoon, explained to them the state of interest and opposition, and what an inquiry meeting was, and that they must be ready, and gave out an invitation to a long list of persons, whom I described. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. The vestry was filled. Lambert met me at the door, when I came to meeting, with his eyes staring:

"It's a mistake; they've misunderstood, and think it's a lecture. You must explain." "No," said I, "it's not a mistake; it's the finger of God!"

"But I made an explanation, and only one person left."

I parcelled out the room to ten individu-

als, to see every person, and make inquiries of their state, and bring back to me the report. (Oh, that was glorious! It lasted all that winter.) They brought back reports of awakenings and conversions. I talked with forty or fifty myself; and if they were special cases, I went and visited. I said just according to character and state.

"It was really almost amusing to see the rapid changes in language and manner I underwent as I passed from one class to another. A large portion, on being questioned, would reveal their state of mind easily, and, being plain cases, would need only plain instruction. They believed the Bible, and they believed what I had told them as if it was the Bible, as it was; and therefore the truth was made effectual by the Holy Spirit as well as if more conversion was given.

"Another class would have difficulties.

"Another class would plead inability; cannot do anything. Many of these told me their ministers told them so. Now I rose

in the field of metaphysics, and instead of being simple, I became the philosopher, and began to form my language for purposes of discrimination and power.

"Next came the infidel and skeptical class, whom I received with courtesy and kindness; but, after a few suggestions calculated to conciliate, I told them the subject was one that could not be discussed among so many, but that I should be happy to see them at my house, and succeeded in that way many times. They had the idea that ministers scorned them, and that ministers were this, that, and the other. But it was necessary to go over with them and trip up and cripplify logic was of little avail. So I put myself on the highest key with them, used the highest language and strongest arguments, and made them feel that somebody else knew something besides themselves; and then they came, meek as lambs, and were easily gained. Sometimes I had all these in a string. There were some pretty hard cases occasionally.

"While I was in the inquiry meeting the Church held prayer-meeting in a room nearby, and, as conversions happened every night—ten, twenty, thirty—I went in and reported to them. That was blessed. They were waiting in hope and prayer, and I went to carry glad tidings.

"The Baptists came in to see what was going on, and pretty soon they began to review. When I first set up evening meetings not a bell tingled; but after a few weeks not a bell that didn't tingle. The Unitarians at first scouted evening meetings; but

Ware found his people going, and set up a meeting. I used to laugh to hear the bells going all round.

"In this thing of revivals, you will find all those things come by showers. Each shower would increase, increase, increase; and when I saw it was about used up by conversion, I would press so as to make a new attack on the mind and conscience, varying with circumstances, and calculated to strike home with reference to other classes, and bring in a new shower. The work never stopped for five years."

This proceeding Jesus sanctioned by saying when requested to rebuke his disciples, "I tell you if these should hold their peace the stones would immediately cry out."

"4. The charge on which he went to trial presented by the High Priest and council to Pilate was: 'We found this fellow perverting the nation, forbidding to give tribute to Cesar, and saying that himself is Christ a king.' Luke 23: 2.

"5. When the time came for the event, Jesus went to the Mount of Olives and obtained the ass and colt in order to fulfill Zechar. 9: 9; and did fulfill it by riding into the city of Zion's king amidst the acclamations of the multitude: 'Hosanna to the son of David.' 'Blessed be the king of Israel which cometh in the name of the Lord.' Matt. 21. John 12.

"This proceeding Jesus sanctioned by saying when requested to rebuke his disciples, "I tell you if these should hold their peace the stones would immediately cry out."

"6. When he was born, Gabriel was commissioned to say, 'The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever.' Luke 1: 32.

"7. When he was born, Wise men from the East asked him, 'where is he that is born king of the Jews?' Herod the king and all the chief priests, scribes and elders of the people understood the question to be, 'Where is the Messiah born?' Matt. 2: 2.

"8. When the time came for the event, Jesus went to the Mount of Olives and obtained the ass and colt in order to fulfill Zechar. 9: 9; and did fulfill it by riding into the city of Zion's king amidst

his leadership; not from distrust of his patriotism, or his ability; but distrust of his habits. But since his accession to the Presidential chair, he has won golden opinions from all classes for his manly dignity, sober habits, modesty and moderation of expression, and firmness of purpose to administer the government with justice mingled with discriminating mercy. May divine wisdom guide him in this great and responsible task. He seems now to have the full confidence of the country.

## FREEDOM'S MISSION.

Bro. I. I. Leslie has returned from Nashville, and brings encouraging reports of the success of the Mission. He arrived in the city last Saturday in good health but worn down with cares and labors.

## News of the Week.

## WAR NEWS.

Gen. Grant has returned from N. Carolina to Washington, having secured the surrender of Johnston's army on the same terms on which Lee surrendered; so that now the rebel army east of the Mississippi is swept from the field; and it is rumored that an army officer from Kirby Smith in Texas has come to Gen. Thomas, to negotiate on the surrender of that army.

A vigorous pursuit of Jeff Davis for the purpose of his arrest is now being made, with good prospect of success. At last accounts he was in S. Carolina, with a division of troops.

Senator Sumner has been fired at in Washington, but the assassin missed his aim, and he was unharmed.

A plot to burn Philadelphia similar to that in New York last fall was discovered last Saturday, and soldiers have been stationed in different parts of the city to prevent it.

Our Consul in Canada has demanded of the Canadian authorities, the surrender of all persons implicated in the plot to murder Mr. Lincoln.

Prospect of peace and the discharge of most of our volunteer forces at an early day is encouraging.

As we are about going to press the report comes to us that Jeff Davis has been captured.

## POLICY OF PRESIDENT JOHNSON,

Delivered in an address to the Illinois Delegation, who waited on him to assure him of the support of that state.

Gentlemen—I have listened with profound emotion to the kind words you have addressed to me. The visit of this large delegation, to speak to me, through you, sir, these words of encouragement, I had not anticipated. In the midst of the saddening circumstances which surround us, and the immense responsibility thrown upon me, an expression of the confidence of individuals, and still more of an influential body like that before me, representing a great commonwealth, cheers and strengthens my heavily burdened mind. I am at a loss for words to respond. In an hour like this, of deepest sorrow, were it possible to embody in words the feelings of my bosom, I could not command my lips to utter them. Perhaps the best reply I could make, and the one most readily appropriate to your kind assurances of confidence, would be to receive them in silence. (Sensation.) The thrashings of my heart, since the sad catastrophe which has appalled us, cannot be reduced to words; and oppressed as I am with the new and great responsibility which has devolved upon me, and saddened with grief, I can with difficulty respond to you at all. But I cannot permit such expressions of the confidence reposed in me by the people to pass without acknowledgment. To an individual like myself, who has never claimed much, but who has it, is true, received from a generous people many marks of trust and honor for a long time, an occasion like this, and a manifestation of public feeling so well timed, are peculiarly acceptable. Sprung from the people myself, every pulsation of the popular heart finds an immediate answer in my own. By many men in public life, such occasions are often considered merely formal. To me they are real. Your words of countenance and encouragement sink deep in my heart, and were I even a coward, I could not but gather from them strength to carry out my convictions of right. Thus feeling, I shall enter upon the discharge of my great duty firmly, steadfastly—(applause)—if not with the signal ability exhibited by my predecessor, which is still fresh in our sorrowing minds. Need I repeat that no heart feels more sensibly than mine this great affliction. In what I say on this occasion, I shall indulge in no pettish spirit of anger, no feeling of revenge. But we have beheld a notable event in the history of mankind. In the midst of the American people, where every citizen is taught to obey law and observe the rules of Christian conduct, our Chief Magistrate, the beloved of all hearts, has been assassinated; and when we trace this crime to its cause, when we remember the source whence the assassin drew his inspiration, and then look at the result, we stand yet more astonished at this most barbarous, most diabolical assassination. Such a crime as the murder of a great and good man, honored and revered, the beloved and the hope of the people, springs not alone from a solitary individual, of ever so desperate wickedness. We can trace its course through successive steps, without my enumerating them here, back to that source which is the spring of all our woes. No one can say, that the perpetrator of this fiendish deed be arrested, he should not undergo the extreme penalty the law knows for crime; none will say that mercy should interpose. But is he alone guilty? Here, gentlemen, you perhaps expect me to present some indication of my future policy. One thing I will say, every era teaches its lesson. The times we live in are not without instruction. The American people must be taught—if they do not already feel—that treason is crime and must be punished—(applause)—that the government will not always bear with its enemies—that it is strong not only

to protect but to punish. (applause) When we turn to the criminal code, and examine the catalogue of crimes, we there find arson laid down as a crime, with its appropriate penalty. We find there theft and robbery and murder given as crimes; and there, too, we find the last and highest of crimes—treason. (applause) With other and inferior offences, our people are familiar. But in our peaceful history, treason has been almost unknown. The people must understand that it is the blackest of crimes, and will be surely punished. (applause) I make this allusion, not to excite the already exasperated feelings of the public, but to point out the principles of public justice, and which accord with sound public morals. Let it be engraved on every heart, that *treason is a crime, and traitors shall suffer the penalty.* (applause) While we are appalled, overwhelmed, at the fall of one man in our midst by the hand of a traitor, shall we allow men—I care not by what weapons—to attempt the life of the State with impunity? While we strain our minds to comprehend the enormity of this assassination, shall we allow the nation to be assassinated? (applause) I speak in no spirit of unkindness. I leave the events of the future to be disposed of as they arise, regarding myself as the humble instrument of the American people. In this, as in all things, justice and judgment shall be determined by me. I do not harbor bitter or revengeful feelings toward any. In general terms, I would say, that public morals and public opinion should be established upon the sure and inflexible principles of justice. (applause) When the question of exercising mercy comes before me, it will be considered calmly, judiciously, remembering that I am the Executive of the nation. I know men love to have their names spoken in connection with acts of mercy; and how easy is it to yield to this impulse! But we must not forget that *what may be mercy to the individual is cruelty to the State.* (applause)

In the exercise of mercy there should be no doubt left that this high prerogative is not used to relieve a few at the expense of the many. Be assured that I shall never forget that I am not to consult my own feelings alone, but give an account to the whole people. (applause) In regard to my future course, I will now make no professions, no pledges. I have been connected somewhat actively with public affairs, and to the history of my past public acts, which is familiar to you, I refer, for those principles which have governed me heretofore, and will guide me hereafter. In general I will say, I have long labored for the amelioration and elevation of the great mass of mankind. My opinions as to the nature of popular government have long been cherished; and, constituted as I am, it is now too late in life for me to change them. I believe that government was made for man, and not man for government. (applause) This struggle of the people against the most gigantic rebellion the world ever saw, has demonstrated that the attachment of the people to their government is the strongest national defence human wisdom can devise. (applause) So long as each man feels that the interests of the government are his interests, so long as the public heart turns in the right direction, and the people understand and appreciate the theory of our government, and love liberty, our constitution will be transmitted unimpaired. If the time ever comes when the people shall fail, the government will fail, and we shall cease to be one of the nations of the earth. After having preserved our form of free government, and shown its power to maintain its existence through the vicissitudes of nearly a century, it may be that it was necessary for us to pass through this last ordeal of intestine strife, to prove that this government will not perish from internal weakness, but will stand, to defend itself against all foes, and punish treason. (applause) In the dealings of an inscrutable Providence, and by the operation of the constitution, I have been thrown unexpectedly into this position. My past life—especially my course during the present unhappy rebellion—is before you. I have no principles to retract. I defy any one to point to any of my public acts at variance with the fixed principles which have guided me through life. I have no professions to offer. Professions and promises would be worth nothing at this time. No one can foresee the circumstances that will hereafter arise. Had any man, gifted with prescience, four years ago, uttered and written down in advance the events of this period, the story would have seemed more marvelous than anything in the "Arabian Nights." I shall not attempt to anticipate the future. As events occur, and it becomes necessary for me to act, I shall dispose of each as it arises, deferring any declaration or message until it can be written paragraph by paragraph, in the light of events as they transpire.

## LIFE OF MR. LINCOLN.

The following summary of Mr. Lincoln's life from the *Daily Advertiser* will be of interest to our readers:

Abraham Lincoln was born in Hardin County, Kentucky, on the 12th of February, 1809. The story of his early life is one of the hardships and trials, the energy and perseverance, so well developed by the difficulties of the frontier. At the age of seven years he began his school life with the Bible and a copy of *Delworth's spelling-book*,—good tools in the hands of an earnest soul. Thomas Lincoln, his father, dissatisfied with the prospect led out to a man of moderate means in a new State, removed with his family to Indiana in 1817. There also all was a new country, and the last eighteen miles of their journey to Spencer County was literally through the woods. Father and son built with their own hands a log-cabin, and lived there twelve years. Abraham's Lincoln's mother, who seems to have given him the indiments of that sturdy moral strength afterwards so conspicuous in his character, died when he was ten years old. The son continued his efforts for an education at the cabin of one of the settlers, and in his rough backwoods costume, began arithmetic, and eagerly read such books as fell in his way. At nineteen years of age

he had an adventurous flatboat voyage to New Orleans, in the course of which he encountered and overcame, with the boat's crew, a marauding party of seven negroes. In 1830, the family again removed to Illinois, and Abraham, now twenty-one, aided his father in fencing in and planting the new farm, before entering into service on his own account. It was for that fence that he split the rails which as an honorable symbol of free labor have become historical, and at one time rail-splitting furnished him, as it did most other frontier men, constant employment. Our space will not allow us to recount the successive steps by which the young pioneer fought his way into the respect and confidence of his fellows. He was fertile in resources, quick of perception, never discouraged, and lost no honorable chance to better his condition. In the Black Hawk war his hardy bravery pointed him out as a fit man for a captain, and two years afterward, in 1834, he was elected to the Legislature. After three years' service in the political field, he began the practice of law, a knowledge of which he had acquired while serving as a clerk in a store, or guiding his flatboat down the river. For six years he continued his legal studies and practice with uniform and remarkable success. It was at that time that he acquired the art of putting facts which he wanted to express into language—plain and homely, indeed—but the meaning of which no man could mistake. In 1844, Mr. Lincoln was recognized as one of the leading politicians of Illinois, and stumped the State during the presidential campaign. In 1847, he served his first term in Congress, where his course was somewhat in advance of the general position of the Whig party. It will be remembered that while he would not neglect the soldiers in the field, nor withhold from them supplies, he refused to acknowledge the justice of the Mexican war. He urged the abolition of slavery in the District of Columbia, and advocated stringent measures against the slave trade; he voted, as he said, more than forty times for the Wilmot Proviso, in whatever form it came up, and placed his name on record as a consistent and earnest opponent of the aggressions of slavery. He was a member of the national convention that nominated Zachary Taylor, in 1848, and was defeated as a candidate for the United States Senate the next year.

During the time when the vexed question of Kansas and Nebraska occupied the public attention, Mr. Lincoln was true to his record, and as he had opportunity, opposed his plain good sense and honest speech to the sophistries of his opponents. At the national Republican convention which nominated John C. Fremont, Mr. Lincoln received one hundred and eleven votes for Vice President. In 1858, he was nominated again for the Senate, and then took place the memorable debates between himself and Stephen A. Douglas, debates in which all the mental characteristics of the statesman of the backwoods, were brought out and displayed to the world ever saw, has demonstrated that the attachment of the people to their government is the strongest national defence human wisdom can devise. (applause) So long as each man feels that the interests of the government are his interests, so long as the public heart turns in the right direction, and the people understand and appreciate the theory of our government, and love liberty, our constitution will be transmitted unimpaired. If the time ever comes when the people shall fail, the government will fail, and we shall cease to be one of the nations of the earth. After having preserved our form of free government, and shown its power to maintain its existence through the vicissitudes of nearly a century, it may be that it was necessary for us to pass through this last ordeal of intestine strife, to prove that this government will not perish from internal weakness, but will stand, to defend itself against all foes, and punish treason. (applause) In the dealings of an inscrutable Providence, and by the operation of the constitution, I have been thrown unexpectedly into this position. My past life—especially my course during the present unhappy rebellion—is before you. I have no principles to retract. I defy any one to point to any of my public acts at variance with the fixed principles which have guided me through life. I have no professions to offer. Professions and promises would be worth nothing at this time. No one can foresee the circumstances that will hereafter arise. Had any man, gifted with prescience, four years ago, uttered and written down in advance the events of this period, the story would have seemed more marvelous than anything in the "Arabian Nights." I shall not attempt to anticipate the future. As events occur, and it becomes necessary for me to act, I shall dispose of each as it arises, deferring any declaration or message until it can be written paragraph by paragraph, in the light of events as they transpire.

South Carolina passed the act of secession on the 20th of December; Mississippi, Jan. 9th; Alabama and Florida, Jan. 11th; Louisiana on the 26th, and Texas on the 5th of February. On the 4th of February, Jefferson Davis was elected President, and A. H. Stephens, Vice President of the States in revolt, and they were inaugurated on the 18th. Recruiting began at once in the Southern States, a military of one hundred thousand men was organized, and all the machinery of rebellion set on foot before the new President was sworn in. Mr. Lincoln lost the election to the Senate, but he really won the victory with the people. In 1860 he made that celebrated speech at New York city which so admirably discussed the questions at issue before the country, and made him the second choice of New York for the Presidency.

In the Republican convention at Chicago, which followed soon after, Mr. Lincoln was nominated for the Presidency on the third ballot, and in the election received the electoral vote of every free State, except New Jersey.

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At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the continent among the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria and France. In Prussia, seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts and sciences. The fields of polite literature, journalistic, arts and sciences, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and we thankfully add, many more, by believing Jews.

We all remember the tone of the President's inaugural, its mingled pathos and persuasion; and the iron firmness as well, which was couched in his honest intent; and kindly phrase. On the 12th of April, Sumner was fired on. Mr. Lincoln's proclamation calling out seventy-five thousand men, and assembling Congress, was issued three days after. The ports of the rebellious States were declared under a blockade on April 10th, and on the 17th of May, Virginia followed her sister States into secession. On the 22d of September, 1862, Mr. Lincoln issued his preliminary proclamation of emancipation, which made free all slaves whose masters should be in revolt on the first day of January, 1863; and on the latter date he issued a second proclamation, confirming and completing the design of the first.

We need not repeat the more recent official acts of President Lincoln. The world has witnessed his unsworn patience, his overflowing kindness, his utter lack of any passion or sentiment of revenge against those who were seeking his ruin and that of the nation. Neither bitter invective nor vile abuse moved him from the path of duty; and he went from the Council Chamber, where his solicitude had been expressed as to how he could best forgive his enemies, to meet death at the hand of the assassin.

PRESIDENT JOHNSON'S FAMILY.—President Johnson's family resides at present in Nashville, Tenn., and consists of his wife and four children—two sons and two daughters. His son Robert is 29, and Andrew Johnson, Jr., is twelve years of age. His two daughters, having their families also reside in Nashville, having been driven from their homes in Eastern Tennessee. One of Mr.

Johnson's sons, Charles, a surgeon in the army, was thrown from his horse in the year 1863, and killed; and Col. Stover, a son-in-law, commanding the 4th regiment Tennessee infantry was killed in the battle of Nashville, while gallantly leading his command, on the 19th of December, 1864. Judge Patterson, who is also a son-in-law of the President, lives in Nashville. Mrs. Johnson has been in very delicate health for some time past, and it is probable Mrs. Col. Stover will preside over the Presidential household.

## SWEDEN.

The following is from a young Englishman lately settled in Sweden:—I am quite settled here; was married last autumn, and now have a comfortable home, etc. My greatest blessing, however, is that my wife is a Christian, and that we both have the same desire that the kingdom of our Lord and Master may come. With only one or two exceptions, the English families here are very gay and worldly, but as my wife is a Swede, we meet mostly with Swedes, and are connected with the Swedish Church. I have frequently wished that I had some revival intelligence to send you for the *Revival*, but as yet there is little appearance of fruit, although many agencies are at work.

During the week of special prayer we had church open every evening, and about six or seven hundred persons attending. The evangelical party is gaining ground in the country, but I fear it cannot be spoken of as a truly evangelical party, for even among the best of the Christians, there prevails a very great hatred to the Baptists; indeed, they are scarcely tolerated. A Churchman can scarcely speak to a Baptist, or be in his company; this is very sad! We know that such divisions are the hindrance to revival, making the Lord withhold his blessing, yet it seems now as if it would be impossible for any union ever to exist between them. May the Almighty Spirit bring this about soon! Sunday-schools are on the increase, although not long ago there were very few. A Missionary society has been originated, both Home and Foreign; the Home Mission is as yet very weak and doing very little; the Foreign Mission is only training its missionaries, fifteen in number, with a view of seeking a field of enterprise in a year or two. (I am helping these young men in their study of English.) We have a little meeting in English, a Bible reading, but attended mostly by Swedes. Ladies' Sewing Meetings are succeeding very well. This is a sad city: sin, vice, and drunkenness prevail to a great extent. We need the outpouring of the Holy Spirit; will the Christians in England help us by their prayers for Stockholm? I can now enter into work for the Lord amongst the Swedes—at least, amongst the young—as it does not give me trouble to speak in Swedish when I have thought over my subject before. There is no Christian Association, and I will not rest until we have one, if the Lord will help us. I fear there is little interest in England for Sweden and Norway, as their language is so little known. Some few Swedes here read the *Revival*. A strong desire to learn English prevails here, which is good. Two dear Christian ladies from Barnet, who have been in Rev. Mr. Pennefather's congregation, are labouring for Christ, as well as helping people (Jewesses) to learn English. Pray for us, and when the Lord gives his blessing, perhaps we may get a little place in the *Revival* for Sweden. Ever yours in the love of our coming Lord.

CONDITION OF THE JEWS.

From the 27th Report of the Episcopal Jews' Chaplains' Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites.

"At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the continent among the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria and France. In Prussia, seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts and sciences. The fields of polite literature, journalistic, arts and sciences, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and we thankfully add, many more, by believing Jews.

Second Adventists are a small people, and scattered, and the doctrines of Second Adventism find little favor among men. If Second Adventism is a delusion, whence then hath it its power? If Second Adventists are deluded, why need the church fear their influence?

God has said "My counsel shall stand and I will do all my pleasure." If the doctrine of the conversion of the world is of God, then Second Adventism hath no power to stay its progress. But if it be of human origin, then well may the church fear the power of those truths which the term Second Adventism embodies. I think Mr. C. attributes a power—undesignedly, however—to Second Adventism which no system of error ever possessed. Truth is mighty and before it error though strongly intrenched must ever quail. The part that Second Adventists are acting in this time is of no small moment to themselves, the church, and the world.

Milesburg, April 21, 1865.

Andrew Johnson, Vice President of the United States—who now by the provision of the Constitution becomes President—was born in Raleigh, N. C., Dec. 29, 1808. At the age of four he lost his father; at ten he was apprenticed to a tailor, whom he served seven years. While learning his trade, he also learned to read, and is emphatically, as was his lamented predecessor, a self-taught man, and of plebian origin. In 1824, he went to Laurens Court House, S. C., where

he worked nearly two years. In May, 1826, he returned to Raleigh, where he remained until September, when he removed to Greenville, Tenn. The first office he ever held was that of Alderman of the village. He was re-elected twice, and in 1830 was chosen Mayor. In 1835 he was elected to the Legislature, in 1837 was defeated, and in 1839 was re-elected. In 1840 he served as presidential elector, and canvassed the state for the Democratic ticket. In 1841 he was elected to the State Senate, and in 1843 was sent to Congress, where he served until 1853. In that year he was elected Governor of Tennessee, and again in 1855. He was in 1857 chosen United States Senator for the full term ending March 4, 1863. When Nashville was captured by our forces in the spring of 1862, he was made Military Governor of the State by the President, and succeeded to the Presidency by the death of President Lincoln, April 15, 1865.

MAXIMILLIAN IN A FOREIGN WAR.—Maximilian having secured a foothold in Mexico, is now about adding to his empire by foreign conquest. It is a singular fact that while Europeans are continually ascribing to the people of the United States, designs upon neighboring territory, European Powers do not limit their covetous desires to their neighbors' possessions. They have a hankering after all they can get, whether contiguous or foreign. France wanted Mexico, and seized it for Maximilian; Max now wants Yucatan, a province to the south-east of that country, formerly belonging to Mexico, but thrice redeemed from the rule of the latter, only to be established since the latter's independence having been established since 1846. Yucatan is mostly inhabited by Indians.

It was formerly subject to Spain, but threw off the Spanish yoke in 1824, and united with the Mexican Confederation. The union was not

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"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

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# The Advent

"Behold, I come quickly."

PUBLISHED BY THE AMERICAN

BOSTON, TUESDAY, MAY

WHOLE NO. 1249.

## THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,  
At 161-2 Kneeland Street, Upstairs.  
BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and  
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[For Terms, &c., see Fourth Page.]

## Communications.

### LIGHT AND TRUTH SOLICITED CONCERNING ANTI-CHRIST.

CHAPTER II, SECTION VII.

The universal empire of the French is the popular song at Paris, and in different parts of the nation. Paris, the metropolis of the world, is the great idea with which the people not only of Paris, but of the provincial cities, and of the country, are enamored, when they can so far forget their own wretchedness as to turn their attention to it.

Upon Russia, the writer remarks: "The divisions of the Russian Cabinet, and the preponderancy of a French faction at St. Petersburg, which now sways their national councils, constitute another and great source of weakness. The French partisans have subdued the spirit of Alexander, by an exposition of the impotency of his means; and have debauched his principles by specious statements of the benefits he is to derive from French alliance."

With respect to the old Jacobin agency being successfully employed by the present French government, the writer remarks as follows: "But there is another species of hostility preliminary to open violence, and scarcely less efficacious in the end, which they are now indefatigably waging against this country, (America.) They are in fact, at war with us, to the utmost extent of their means of annoyance. What the sword fails to reach, may be almost as destructively assailed by the subtle poison of corrupt doctrines, by domestic intrigue, by the diffusion of falsehood, and by the arts of intimidation. The world has not more to dread from their comprehensive scheme of military usurpation, than from the co-extensive system of seduction and espionage, which they prosecute with a view, either to supersede the necessity, or to insure the success of conquest by arms. Upon the model of their domestic policy in this respect, they have established a secret inquisition, into the manageable vices and prejudices, into the vulnerable points, as well as the strong holds of every country obnoxious to their ambition. As they station a spy in every dwelling of the French empire, so they plant traitors everywhere abroad, to corrupt by bribes, to delude by promises, to overawe by threats, to inflame the passions and to exasperate the leading antipathies of every people. As they maintain by their domestic police an intestine war in France herself, so by their foreign missions they sow everywhere abroad the seeds of division and discontent. They foment the animosities of faction, and prepare the train for the explosion, which by disuniting and dissipating the single, as well as the federative strength of a nation, lays her completely at their mercy."

The writer proceeds to give a striking account of the perfection to which the art of espionage is wrought in France, every family and even individual being watched by some secret spy; and that none can with safety communicate his sentiments to another unless they be such as the government would approve. He states an account given by one who had been a chief clerk in one of the offices of this diabolical machination. The clerk informs that when the revolution in France was accomplished, he thought the object of this business was obtained and finished; and that great was his surprise when he found it continued! And concerning the extent of this secret agency, he proceeds: "By means equally profligate, they exercise a supervision over other countries, and improve to their own advantage whatever principles of corruption and disunion may be interwoven with their social or political constitutions. These French agents never, loiter in the discharge of their functions, nor sleep on their watch."

No means nor instruments, however contemptible in appearance, are neglected in the prosecution of their plans. It is notorious, that even the foreigners employed in the theatres and opera-houses of Europe, to minister to the public amusements, are marshalled in the service of the French government, for the purpose either of collecting information themselves, or of facilitating the labors of more intelligent agents. The gazettes of every part of the continent of Eu-

rope are debauched by largesses, or driven by force, to war against humanity by propagating the misrepresentations of this horrible despotism. During the peace of 1802, an attempt was made to enlist the principal gazettes of England in the same cause. A person of the name of Fivee, who has since officiated as editor of the *Journal d' l' Empire*, was deported to England on what he boastfully styled *un voyage de corruption*. He returned, however, unsuccessful; and vented his own spleen, as well as that of his government, in a libelous book on the British nation. This foreign police (adds the writer,) was propagated under the old regime. During the reign of Jacobinism the number of its agents was multiplied, and its activity greatly increased. Those means, he says, which were employed by the Jacobins, to subvert all governments, are now, under the military despotism of Bonaparte, levelled upon a more enlarged plan, and with more active industry, against the liberties and morals of every people! That we ourselves are vigorously assailed, no reflecting man, as it appears to me, (says the writer,) can for a moment doubt. Inaccessible as we are at this moment to any other mode of aggression, this engine of subjection is used against us with redoubled force and adroitness. In this way we are perhaps more vulnerable than any other people. There is none whose party feeds may be more quickly inflamed into the worst disorders of faction. The simplicity and purity of character, by which we are, when viewed in the aggregate, so advantageously distinguished above the nations of Europe, is almost as favorable to the design of France as the corruptions or venality of her neighbors. A backwardness to suspect treachery may entail all the consequences of a willingness to abet it.

One, who has had an opportunity of observing the workings of the French influence elsewhere, cannot possibly mistake the source from which the politics of some of our own gazettes are drawn. The most unwaried industry to disseminate falsehoods on the subject of Great Britain; a watchful acuteness to make even her most innocent or laudable acts the subject of clamor; a steady, laborious vindication of all the measures of France; and a system of denunciation against those who pursue an opposite course, are the distinguishing features of the venal presses of Europe, and the symptoms by which those of our own country may be known.

The distance at which we are placed from the immediate range of the power of France opens to her missionaries here a wide field for invention and exaggeration. What is by them wickedly fabricated, is innocently believed and propagated by the multitude of well-meaning persons, whose antipathies against England blind them both to the atrocious character, and to the hostile designs of our real and most formidable enemy. With respect to the burdens of the people in France; also with respect to the most perfect organization of the military despotism there, this author gives a most striking view. Their revenue in one year was \$402,000,000. But this was something extraordinary. The annual amount of their public burdens, at a moderate calculation, exclusive of a twenty per cent. cost of collection, is \$240,000,000. The annual expense of the Imperial household is \$5,600,000. The collectors of the revenue form a complete machine of despotism. Every village and commune has a tax gatherer. He pays to a particular receiver of a district. The latter pays to a general receiver of a district. Thence it goes into the treasury. But beside these, there are inspectors, verificators, controllers, directors, sub-directors, sub-inspectors, clerks, visitors, receivers, excisemen and a variety of others, all appointed by the emperor, all perfect tools of his ambition, and who serve as a host of spies and of petty tyrants, to devour, to watch, and to manage the people, who are deceived and blinded by duplicity and perfidy. If a man refuse to pay all that is demanded of him, a file of soldiers are immediately quartered upon him, till his tyrants are satisfied. The post-office establishment is of the same complexion. Every communication is examined; and nothing passes, but what accords with the views of the Emperor. In Paris only, thirty clerks are constantly employed in opening and copying letters in the post offices. "The feudal vassalage, (says the writer,) never exerted an influence half so pernicious," as the present influence of the French despotism.

The anarchy of the revolution relaxed the springs of industry, and destroyed the influence, and banished the consolations of religion. And the present government have neither strengthened the one, nor restored the other. The writer ascertains the violent enmity of the Emperor against commerce in general, as inconsistent with that universal military despotism which he designs. Yet Bonaparte studiously dissembles this enmity. "He told a deputation of merchants from Hamburg, that he detested commerce and all its concerns," and on various occasions he has expressed the same sentiment. And all his regulations tend to annihilate commerce. Such is the genius and state of

the power which has risen in the world! The writer set himself to find the feelings and views of the French government with respect to our United States. He for ten months was in company, and had the confidence of persons, "whose contiguity to the throne, and whose political stations and connections opened to them all the sources of correct information." Many of the facts and reasons on which their opinions were founded, were confidential, and may not be exposed. But general information is given by this writer, that the French are not wanting in the keenest hostility to America. On their official communications, dependence is not to be placed. The writer ascertains that ever since the revolution in France, their views have been hostile to this country. And that nothing since has occurred to allay their enmity and contempt, but that these passions are much augmented. We are identified with the British. Our refusing hitherto to unite with France against England; also our liberties and popular institutions; these are unpardonable offences with the Emperor. The general language of all in France, in office, and out, is hatred and contempt of America. "That we are a nation of fraudulent shopkeepers, British in prejudices and predilections, and equally objects of aversion to the Emperor, who had taken a fixed determination to bring us to reason, in due time!" "The British he hates, dreads and despises. The people of this country he detests, and despises." This latter idea is there universally understood; and that we are finally to feel the whole weight of the Emperor's resentment! Every act of humiliation on our part increases the evil. And notwithstanding the tumultuous affairs of France, we are followed with an acute and malignant eye. Our gazettes are diligently searched at the instigation of the Emperor himself; and such parts as relates to his character and views extracted and submitted to his inspectors. The inventives with which many of them abound, are read with the bitterest resentment, and uniformly with denunciations of vengeance." Bonaparte said to several foreign ministers, in 1807, "I have sworn the destruction of England, and will accomplish it; and thenceforward I will trample under foot all the principles of neutrality."

These, and many more of the same character, are the communications of this traveler, lately from France; and they appear worthy of every degree of confidence. Thus (as this writer expressly informs us,) the talismanic engine framed in the school of Voltaire, which managed the French Revolution, and which planted its emissaries through the civilized world, is "now, under the military despotism of Bonaparte, levelled, upon an enlarged plan, and with more active industry, against the liberties and morals of every people." And, "we are vigorously assailed with this engine of subjection, with redoubled force and adroitness."

Thus, most evident and extensive is this system of French espionage, and secret mischievous agency. The United States are stocked and poisoned with them. Here they range without fear! Here is their place of rendezvous for this Western continent! Says a Spanish proclamation, "His majesty being assured that those emissaries are assembled in the United States of America."

Americans; if you have any regard to the land of your fathers, and of your nativity, remember this; and improve the hint! Are emissaries assembled here, with a view to subvert the dominions of Spanish America, and yet no designs formed, and no exertions made against the United States? And what are those exertions from the agents of a system, which depends on the prevalence of armies of sentiments, where armies of soldiers cannot be introduced?" The intelligent and judicious cannot be at a loss, if they but impartially attend to the subject.

One who loves and seeks for truth and light.

### ORIGINAL. GOD'S PLAN OF YOUR LIFE.

"Never complain of your birth, your employment, your hardships; never fancy you could be something if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proofs that they are poisons. No; a truce to all such impatience. Choke that envy which groans at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and to his work, in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but constant with it."

The above from the pen of Dr. Bushnell, is so good that I send it for insertion in the *Herald*. Does it not suggest a solution to many of the difficulties, and afflictions of the Christian's life? Why is it that we so often find our most glowing prospects blighted; our brightest hopes withered; our best

ers of which this is drifting about all my days—I will lay my course now—I will follow my directions—I will make straight for heaven." Light gleamed into his mind. The burden on his heart was lifted up! He went home to read his Bible, and consult that book of directions which he had neglected so long that he had not read ten chapters in ten years.

As he was leaving the house, he promised that he would go home and pray with his wife that night. This promise was kept. He read the Bible, and then kneeled down to pray. After she had prayed, he attempted to pray, and all he could say was, "God be merciful to me a sinner." This was repeated more than fifty times!

He could not go to sleep that night, but continued to weep and pray; hearing the clock strike and tick till near morning. Every tick of the clock seemed to say, "Jesus lives! Jesus lives!" Suddenly he found himself walking in the room in an ecstasy of delight—and, as he looked out of the window, such beauty never met his eyes before.

He longed for the morning to come, so that he might tell of his Saviour, and how he had found Him, and what a blessedness there was in believing in Him. From that time, he had light and joy in his soul, and he shed the light all around him. He became a most active Christian, spending all his time in recommending Christ, and seeking the salvation of others.—*Power of Prayer.*

#### ONE OF JESUS'S MEN.

The Rev. Dr. Newton, of Philadelphia, in a sermon to children, in the *S. S. Times*, furnishes the following authentic and beautiful illustration of his theme. None more striking can be found outside the covers of the Bible:

"I wish to give you one other illustration of this part of the subject. This is connected with the present war. It took place at the battle of Gettysburg, in our own State, two summers ago.

"In one of the regiments of the rebel army was a company of soldiers from North Carolina. In this company was a person who belonged to the religious society of Friends, sometimes called Quakers. He had been forced to join the army against his own will. He protested against it, and said he was opposed on conscientious principles, to fighting, under any circumstances; that he could not fight, and would not fight. But nobody would mind him; he was forced to shoulder his musket and march. He did so, but always saying that he would not fight.

"The regiment to which he belonged joined General Lee's army in the invasion of Pennsylvania. But it never was called into action till they came to Gettysburg. There it was soon known that a great battle was to be fought. Just before the battle began, this Friend went to the Colonel of his regiment and said he could not go into the fight. The colonel said he must. He said he could not and would not. Then said the colonel, 'I'll have you shot.'

"Thee can do as thee pleases about that. I trust in God—but I cannot fight."

The colonel had him led out into an open space, and ordered a squad of soldiers to shoot him. While the soldiers were making ready, taking aim, and waiting the command to fire!—the man stood calmly there, and lifting up his face to heaven, said, in a loud, clear voice, "Father, forgive them; they know not what they do! The men threw down their arms, and said they wouldn't shoot such a man."

Another squad was called out, and the same thing occurred with them. The colonel was very angry.

He swore a dreadful oath, declaring he would trample the man to death. He put spurs to his horse and galloped up to him to ride him down. But when the horse came up to the man, he reared up on his hind legs and turned away. This was repeated two or three times with the same result. Then the trumpet sounded to battle. The colonel had to hasten away and lead his men into the fight, and, in one of the first volleys, fired by our army he fell, mortally wounded. The Quaker soldier was taken prisoner by our men. He was brought to this city, and was afterwards discharged by President Lincoln, and released from doing military duty. This man "trusted in the Lord, and happy was he."

#### THE DAILY SACRIFICE.

The references to this are found in Dan. 8: 11, 12, and 13. They are quoted above. The next reference is Dan. 11: 31. "Arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

The next and final reference by Daniel is Dan. 12: 11. "And from the time that the daily sacrifice shall be taken away and the abomination which maketh desolate set up, there shall be 1290 days."

Do all these passages refer to one and the same thing?

#### THE ABOMINATION THAT MAKETH DESOLATE.

In each of the passages relating to the daily sacrifice the establishment of a desolating abomination is given. If we understand the matter, the whole mystery of unfulfilled prophecy and the prophetic times is found in the daily sacrifice and the abomination of desolation.

It has been assumed that the daily sacrifice refers to Pagan rites or government, and the abomination which maketh desolate to the Papal usurpations.

We say it has been assumed. But it has never been proved.

We have earnestly asked for the proof, of many persons, for a number of years; but as yet without success.

But until this is proved it amounts to nothing to show when the Pagan power was broken or its worship stopt; nor when the Papacy was established.

Let the point at issue be kept in mind: what is the daily sacrifice, and what the abomination of desolation?

they are the outcome of habits of thought, and action of long and steady preparation. You see the volcanic flame; you did not see the smouldering embers. You see the broken bridge; you did not see the little macrepores eating into the timber. Even in these great sins it has been "here a little and there a little."

## The Advent Herald.

TUESDAY, MAY 9, 1865.

JOSIAH LITCH, EDITOR.

#### VISIONS OF DANIEL.

Is the vision, Daniel 8: 13, the vision concerning the daily sacrifice and the transgression of desolation, or is it the vision concerning the ram and the he goat? Please look at the question. The passage reads as follows:

"How long the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

One would think this a very plain question. Reading from verse 9th to the 12th, we find that it is under the little horn alone the sanctuary and host is trodden under foot, and the daily sacrifice taken away. "And out of one of them (the four horns of the goat) came forth a little horn, which waxed exceeding great," &c. "And it cast down some of the host and of the stars to the ground and stamped upon them. Yet, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of the transgression, and it cast down the truth to the ground, and it practiced and prospered."

No other power but, this little horn did this work. Then does not the vision of 2300 days relate alone to the little horn?

#### THE TIME OF THE LITTLE HORN.

When shall this little horn spring up?

*Answer.* "In the latter time of their kingdom, when the transgressors have come to the full." Verse 23.

#### HOW LONG BEFORE THE VISION?

The vision of the evening and morning (the 2300 evening and morning) which was told is true: wherefore shut thou up the vision, for it shall be for MANY DAYS."

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#### ELDER L. R. GATES.

A letter, from Elder Gates in Canada West informs us that he has been laboring at Vittoria in that province, for some weeks with good success. Quite an interest has been created on the subject of our faith, and hope, sinners have been converted, a congregation raised who promise to aid in the support of a minister in that region; and a comfortable meeting house has been secured free of charge for religious services. He will accept our thanks for the four new subscribers he obtained for the *Herald*.

Bro. Joseph Stanley writes us from Fort Smith, Va, in a letter enclosing a remittance of \$2,00 for the Freedmen's Mission: "I have done something to relieve this oppressed people from slavery, and would not be remiss in doing something towards sending them instruction and the glad tidings of great joy," that they may be brought from the bondage of sin and death, to which by nature we are heirs, but from which we have been redeemed by the blood of the Lamb.

Our prayer-meetings are interesting and we have preaching on the Sabbath by agents of the Christian Commission. They have also furnished us with a small library, which has added much to our comfort. I remain ever yours in the Lord.

#### YOUTH'S VISITOR.

The May number of the *Visitor* is now out and mailed, so that we hope that all except the more distant subscribers obtained them for the first Sabbath in the month.

One number more will complete a half volume, but we can supply quite a list with back numbers to the first of January. Those who send first will stand the best chance to be supplied.

Those who prefer to begin with June or July can do so. Let all the friends of the *Visitor* do what they can for it.

#### THE FREEDMEN'S MISSION.

This is one of our most successful and important enterprises. No field of usefulness has ever opened before us so inviting as this. These emancipated people know how

It was a wet, disagreeable day, the sidewalks were muddy and slippery, the rain fell ceaselessly, and people had a forlorn and uncomfortable look as they plodded along the streets. I was going a long way out of town, and as usual settled myself for a ride in a street car. We made slow progress, for the rain sent many fugitives to seek our shelter, and everybody seemed to feel that everybody else was in the way, as one after another, with dripping umbrellas, muddy boots, or worse, voluminous drabbed skirts, came crowding past, vainly looking for a seat.

These street cars are fine places for the study of human nature, and I always improve my time, in a quiet way, of course, believing that trifles indicate character as well as great actions, although I do get deceived sometimes when trifling acts are affected and not spontaneous, as for instance, when Jones yields his seat very gracefully to a charming young lady, but as I happen to know, keeps the most comfortable chair at home, notwithstanding his wife or mother may be very tired and need it more. After a while we got rid of a part of our passengers, and were becoming quite comfortable and reconciled to our accommodations. Ring went the bell, and we stopped again. "Got a seat here for an old woman?" we heard a cheery voice say, and then a round, black face looked in at the door, and we saw a jolly old negro woman, for it was in Boston, where many labor under the delusion, that negroes have souls, and that a black person is as good as anybody. This one was about sixty years old, I thought, for it puzzles me to count the years on a black face, but her heart was young, I am sure, and notwithstanding her features were of an ebony hue, they were as bright and sunny as a Spring morning. She was neat-

and dressed, far better than some fine ladies in the car who began to shrink a little in anticipation of her passing them to the only vacant seat by the opposite door. The old lady looked smilingly through the car, no one moved, in fact there was hardly time, for she turned quickly, and tapping the conductor's arm said, "Bless your heart, honey,

I couldn't think of crowding past all these nice ladies, I in my wet dress! Just you wait a bit, and I'll run round outside," and stepping quickly out, she went into the rain and deep mud again, and soon her happy face was at the other door, and with a satisfied look she took her well-earned seat. I think every one was touched by her kind consideration, for a low buzz of approval went through the car, and many pleasant looks were given her, and two openly thanked her. As for me, I felt rebuked. I thought this poor, old, black woman had given a beautiful lesson, and I took it home, and thanked her in my heart.

I thought of many white ladies whom I had seen bustling and crowding for the best seat, careless of everybody's comfort but their own, taking seats from gentlemen as a matter of course without even rendering simple thanks, and I said, Surely they might learn a lesson from this old, black lady, for lady she certainly was.—*Boston Recorder.*

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to prize their privileges, and are disposed to improve them, and no people on earth love and delight more in the coming of the Lord than they do. We must improve the time while the day lasts, and send forth more laborers into the harvest. We can well afford to sacrifice in such a work as this. No doubt, but our mission and school will yet raise up laborers among themselves who will go out as teachers and preachers of the glad tidings of the kingdom. For this let all who have access to the throne, pray. It is a good thing to give money, but the enterprise needs your prayers also. The Lord has ordained that he will be inquired of to do this thing for us.

The funds are not at present coming in as they need to do, to keep the work in progress, and increasing in power. Probably ere long the rations supplied by government to our missionaries will be cut off, and more means will be needed to supply the lack.

MIR. W. S. MOORE.

This brother, a refugee from Cheraw, S. C., whose case we named some weeks ago, at being at Goldsboro, N. C., in a state of great destitution, has reached St. Louis, Mo., with his family, where he hoped to find work to relieve himself; but has not been able to do so. We have forwarded to him what we have received, \$25 00, and hope friends will remember him in their benefactions. Send either direct to him or to this office.

### News of the Week.

#### THE WAR AND PEACE.

That the war is at an end is now almost universally admitted. A small gleaning of guerrilla bands, and highway robbers and the armies of the north will be discharged, and return to civil life.

The reports which now reach us from Virginia, North Carolina, and Georgia, that movements are on foot to call conventions of the people, and rescind the secession ordinances of those states, abolish slavery and restore the states to the union. The great conspiracy for the assassination of the President has been thoroughly investigated and some 22 persons found to be personally implicated. Most of them are in custody.

Among the conspirators is Jeff Davis. President Johnson has offered \$100,000 for his arrest, and \$25,000, each for four of the leading rebels. The trial of the conspirators is to commence soon.

#### DAY OF MOURNING.

President Johnson has issued a proclamation appointing Thursday, June 1st, as a day of mourning and humiliation on account of the death of President Lincoln.

#### LATEST FOREIGN NEWS.

London, 28th.—In the House of Lords last night, Earl Russell, and in the Commons, Sir George Grey, on behalf of Lord Palmerston, gave notice that they would on May first, move an address to the Queen, expressing sorrow and indignation at the assassination of President Lincoln and praying Her Majesty to transmit that expression of feeling to the American government.

Two great meetings were held in Liverpool, and after appropriate speeches, resolutions were unanimously adopted expressing horror and deep sorrow at the assassination.

The commercial body of London assembled and adopted similar resolutions; likewise official bodies in various cities and provincial towns.

The Americans in London assembled at Grosvenor Hotel on the invitation of Mr. Fernando Wood, but the meeting adjourned to May 1st, when Mr. Adams will preside at a mass meeting of Americans in St. James Hall.

The Italian Chamber adopted an address expressing grief at President Lincoln's assassination. The chamber was draped in mourning in respect to his memory.

Paris letters say that the news of the assassination caused most profound and universal regret and indignation throughout that city.

Mr. Mason in a letter to the Index, repudiates the crime in behalf of the Confederate States.

#### NEWS OF RICHMOND'S FALL RECEIVED IN EUROPE.

The news of the fall of Richmond was received in Europe on the night of the President's assassination, and the manner in which the news was received in the French chamber of Deputies will be seen by the following which we cut from the *Methodist*:

The excitement must have equalled the stormiest scenes of the American congress in the days of slavery's rule. It shows very clearly how the imperialists would have rejoiced in our overthrow.

But a word more energetic than any we have yet found in an English paper, or we have heard of from any other part of Europe, comes to us from the legislative body of France. The news of the fall of Richmond had reached England and Europe on the night of April 14th, about the very same hour when the assassin's ball had struck the chief of the American nation. For the following day, April 15th, the day on which Abraham Lincoln breathed his last, the discussion of an amendment to the address to the Emporor, which has been presented by the friends of our cause in the legislative body, had been appointed. Mr. Pelletan, one of the deputies for the city of Paris, and well known in Europe, and America as a writer of great ability, spoke in favor of the amendment. His remarks were but brief, and constantly interrupted by the enraged majority; but they show such a depth of sympathy with the great cause for which we have been fighting, and such an appreciation of the consequences which our triumph is likely to have for the world, that we cannot refrain from giving from the French *Moniteur* the chief passage of the speech, and a report of the proceedings in the legislative body accompanying its delivery:

"However," said M. Pelletan, "there is

now no occasion for discussion, because, while I am speaking to you, the news arrives that the victorious swords of Grant and Sherman have settled the question—Richmond is taken. [Interruption.]

"A Voice—So much the worse.

"M. Pelletan—The proslavery rebellion is crushed, and the American Republic is restored in all its majestic unity. [Further interruption.]

"President Schneider—Gentlemen, by your interruptions, you only lengthen the speech.

"M. Pelletan—Do not murmur so loud, I conjure you; they may hear you on the other side of the Atlantic. [Exclamations and noise.]

"Several Voices—Make an end of it.

"M. Pelletan—For the last four years North America has borne the burden of the most terrible war that ever ravaged a nation, and during the whole course of this cruel trial she has never for a single instant entertained the idea of suspending liberty. [Ah, ah.] She never dreamed of invoking the principle of public safety, or opening that door through which all political crimes make their way. But more: it has renewed its executive power under, we may almost say, the very fire of the enemy, and that without violence and without disturbance. [Interruption.] And it has done this so orderly and calmly that this page of American history is the page of honor of the nineteenth century. [Confused and increasing noise.]

"M. Pelletan—President Lincoln—[cries of "Divide, divide."]

"Other Voices—Hear the speaker.

"M. Pelletan—President Lincoln felt that he held the fate of the New World in his hands, and he lifted up his heart to the height of his destiny; he has abolished Slavery [redoubled cries of "Divide,"] and he has restored the glorious American Republic. [Divide, divide.] Confused and tumultuous noise.]

Only 24 men voted for the amendment; but among these twenty-four are the noblest friends of liberty France and all Europe can boast of. President Lincoln can no longer receive this noble tribute, but the American nation will receive it gratefully in his stead, and show, by its future policy, that it did hear both the murmurings of the Imperialists, and the hearty congratulations of the Liberals.

#### WHERE WILL THE POPE GO?

Several of the French papers have indulged in speculations as to the asylum which Pope Pius might select in case of his leaving Rome. France offered Avignon, hallowed by recollections of a past age, and where remains of the ancient dungeons of monastic houses testify to tyrannical ecclesiastical rule; Austria, Ragusa; Spain, the Balearic Islands; and England, Malta. Quite a discussion as to the merits of these retreats for a deposed sanctity was begun, and suddenly nipped in the bud by a paragraph in the *Moniteur*, which reassured the faithful by stating positively that the holy father is seriously occupied in organizing an army to maintain his dignity in his present dominions. Of course this gentle hint is sufficient; no more suggestions are offered; only it is maliciously intimated that there are signs of breaking up housekeeping in Rome, which cannot be mistaken. We are told that Cardinal Antonelli, one of the two strong pillars of the papacy, as he is designated by Pius IX, himself, is far from considering the edifice of the successors of St. Peter as an impregnable citadel. This prudent minister is taking precautions in case that events may call for and precipitate departure. His immense fortune is converted into diamonds. His eminence passes for having a mania for collecting precious stones, which will enable him to dispense with bankers entirely.

#### CARDINAL WISEMAN'S LAST DAYS.

Do you want to know the consolations of a dying Roman Cardinal, and how he is employed in his last moments? Here you have from a Roman priest, a witness and participant of the ceremonials. O how different from the holy triumph in Christ of a dying saint. How unlike Stephen in the moment of dissolution! Full of faith and the Holy Ghost, he lifted his eyes to heaven, with his face shining like an angel's, he said: "I see heaven opened, and Jesus standing on the right hand of God." Did he want the traps of Rome to fit him to commit his spirit into the hands of the Lord Jesus?

The cardinal regretted so much his unconsciousness at the moment of receiving extreme unction, that he had the ceremony repeated in great state after the last real hope of his recovery had been relinquished. His own feeling was that he had sufficiently rallied from the passing danger in which he was first appointed to constitute this a new danger. He was vested, as he lay in bed by Mgr. Searle, who had so often vested him before. He had on his rochet, his red mozzette and zucchetto, his pectoral cross and gold stole; and he wore the sapphire ring which, when he was made a cardinal, he received from the College of the Propaganda in return for the offering which it is their privilege to receive from all newly-created members of the Sacred College. I said to him, "Canon Hunt, as the Missionary Rector, will anoint your Eminence?" He bowed his head. I added, "And will you have the *Asperges* from the senior canon?" He answered, looking round at me, "I want everything." The canons then came into the room, wearing their choir dress, and formed a semicircle around him, on his left side. Mr. Patterson was there, as his Master of Ceremonies. He had previously requested Mgr. Searle to assist him on his right hand; and he told me to be on his left, and to read the Profession of Faith for him.

The large picture of Pope Pius IX, which all who have been in his drawing-room will remember, looked down upon us, and seemed to form part of the group, who were engaged in one of the most solemn acts the church has devised. The Archiepiscopal Cross was placed at the foot of the bed, and there it remained for the days of his life that were yet left. Canon Maguire, as the

senior canon in the absence of the provost, having sprinkled the cardinal with holy water, I knelt by his side and read the creed of Pope Pius IV. When it was ended, the book of the Gospels was handed him to kiss, for the oath with which it concludes. He put his hand upon it, and said, "Put it down." And then, "I wish to express before the Chapter that I have not, and never have had in my whole life, the very slightest doubt or hesitation of any one of the articles of this faith; I have always endeavored to teach it; and I transmit it intact to my successor." The Missal was then lifted up to him and he kissed it, saying, "Sic me Deus adiuvet et hoc Sancta Dei Evangelie." He then added, "I now wish to receive extreme unction at your hands, as the seal of my profession of faith." Canon Hunt then took off his canon's mozzette, and put on a surprise and stole. The cardinal knew, and had remarked before, that canons ought not to administer the sacraments in their choir dress; and he evidently saw this little observance of rule with satisfaction. If he had recovered sufficiently, I doubt not that he would have made some remark upon it."

#### Correspondence.

**Dear Brother Litch:**—After writing you from Milan, Dekalb Co., Ill., Feb. 15th, I remained there some three weeks longer, and the good work which had already commenced (of which I then spoke) continued to progress, and nine happy souls were "buried with Christ in baptism," Col 2: 12, and on the 1st of March we organized an Advent church there on entire new ground of fifteen members, after which we had a refreshing sermon at the "Lord's Table." The *Advent Herald*, for which four of them had subscribed, and same number of the "Visitor" had commenced reaching them a few days before I left, with which they were much pleased, and for which I was truly thankful, as this, with their three meetings for worship every week, (having no preacher) will serve greatly to keep them steadfast in the faith, "looking for that blessed hope," Titus 2: 13. From there I went to Shabbona Grove, (six miles south) to take final leave of the church there for Cleveland, Ohio, where we arrived in safety at 3 P. M. the next day, more than 400 miles nearer home than where I last stopped to labor. Learning that sister Stewart (formerly "Miss C. C. Chandler") resided there, I took the liberty, or improved the opportunity to call on her, where I was received and treated with much Christian courtesy and hospitality. Found her as I anticipated, a decided Adventist, and familiarly acquainted with me through the columns of the *Advent Herald*. I spent twenty-four hours with the family very pleasantly, and I trust to some profit. It will be remembered by our eastern brethren that it was by the earnest efforts of this "Miss Chandler," (at the Chickopee camp-meeting,) that Bro. Charles Fitch was induced to visit the Oberlin institution, and faithfully proclaim the Advent message, which by some will never be forgotten; but I forbear.

On Tuesday last I took the cars there for Chicago, and having no occasion to linger in that spiritual Sodom, I took, the night train there for Cleveland, Ohio, where we arrived in safety at 3 P. M. the next day, more than

400 miles nearer home than where I last stopped to labor. Learning that sister Stewart (formerly "Miss C. C. Chandler") resided there, I took the liberty, or improved the opportunity to call on her, where I was received and treated with much Christian courtesy and hospitality. Found her as I anticipated, a decided Adventist, and familiarly acquainted with me through the columns of the *Advent Herald*. I spent twenty-four hours with the family very pleasantly, and I trust to some profit. It will be remembered by our eastern brethren that it was by the earnest efforts of this "Miss Chandler," (at the Chickopee camp-meeting,) that Bro. Charles Fitch was induced to visit the Oberlin institution, and faithfully proclaim the Advent message, which by some will never be forgotten; but I forbear.

On Thursday I took the cars for this place, some 40 miles S. E. of C., to meet a call from Bro. Edward Matthews, of more than three years' standing, and often repeated. He was also an entire stranger to me, but a reader and decided friend of the *Advent Herald*, and of course sympathizing with "Bro. C." in faith. I found him at home, but not looking for me at all, having about given me up, and no definite arrangements made as to the place of holding our meetings if I came. The brethren who are at all interested in the views we hold being widely separated, "Bro. M." took horse and buggy on Friday, and called on most of them, when it was decided to meet in Coventry on the Sabbath, (4 miles east of us) a Sunday school being recently established there, under "Bro. M." care. So I left them as Philip did his candidate Acts 8: 38, 39, "on their way rejoicing." From there I came on to Dekalb Centre, fifteen miles north, to take the cars, and enter upon my journey home, but by request I tarried and preached to the church there for a week or more, and was happy to witness a mutual feasting on the word. While there a few isolated Adventists from Malta, six miles north, called on us, and entreated me to visit that place, where in 1855, I labored six weeks, and organized a church of thirty-six members, which for several years were in a prosperous state, but now most of its members have left, and gone to California, Iowa and other parts, by means of which Advent meetings in that community were discontinued. I could not deny them; but heeded their call and spent almost a week there, holding meetings every evening and on the Sabbath. Their school-house was full, and the best of attention was paid to the word. Our Advent friends there were signalized, two of whom readily subscribed for the *Advent Herald*, and paid their \$2. each. Perhaps I should have tarried longer with them, but was thinking of home, and had my plans all arranged to leave, and take an eastern direction soon. As they gave me the parting hand, they thanked God with a tender heart for directing my footsteps to Malta the second time. I returned to Dekalb Centre and finding the friends anxious for me to spend one more Sabbath with them, I consented, and on Saturday while notice was being circulated of our meeting there, two of the leading brethren, and a prominent sister from "Milan," 10 miles S. W., called on me, manifesting much anxiety for me to visit their place again before I go East. The call was urgent, I gave them an appointment for the next Wednesday evening, so they returned to give seasonable notice.

We had a refreshing time in Dekalb on the Sabbath and Sabbath evening, and on Wednesday evening met my appointment at "Milan," having not only a full house but all seeming to feast on the word, and so many heart-melting exhortations were given after the preaching. I announced unhesitatingly that I would spend the week and coming Sabbath with them. So we met for public worship every evening, and on the Sabbath, as a matter of course, and after preaching the brethren and sisters, old and young, set their part readily, which rendered the meetings interesting to all, and very profitable. My address till I write again will be Orange Ville, Trumbull Co., Ohio, care of Mr. Sheldon Palmer.

Very truly Yours Bro. Litch as ever  
SAMUEL CHAPMAN.  
Middlebury, Summit Co., Ohio, May 1, 1865.

**Dear Brother Litch:**—My health has been very poor all the past winter, and as Bro. Crawford and Bro. Clapp have said, I am wearing out; but I am still looking for the King to come and set up His Kingdom and I think the time is at hand. I well recollect in the winter of 1842-3 the conference which was held in Pomfret, Ct., by you and Bro. Himes; and the loving spirit that was manifested at that time; and also at the first great tent meeting held at Chickopee Falls, Mass., the fall of 1842; and what a work God wrought in the conversion of sinners and the sanctification of His church. And God was present to hear and answer prayer. Were I to ask what has become of that great company? the answer would be, many of them have gone to the way of all the earth and they rest from their labors, and their works follow them. And some have run after this or that ism. But I wanted to say to the brethren and sisters that read your excellent paper, it needs to be something more than sinner to be accepted

when Christ comes. We need to be saved from sin, loving God with all the heart and made white in the blood of the Lamb; for they will be tried. The wicked are doing very wickedly already, and they will wax worse and worse; and I hope all that are looking for the coming of the Son of Man, will lift up their heads and rejoice and be covered with Christ's righteousness.

LORENZO BOLLES.

Ashford, May 1, 1865.

The sheep hear his voice, and he calleth his own sheep by name," etc. I inquired if it was usual in Greece to give names to sheep. He informed me that it was, and the next day I had an opportunity of verifying the truth of his assertion. Passing by a flock of sheep, I asked the shepherd the same question, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasture and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience I had never before observed in any other animal. It is also true of the sheep in this country, that a "stranger" they will not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching them, he could make them learn their names, he called tame.—*Chris. Times.*

HOW TO DISTINGUISH GOOD FROM BAD CALICO.

**Bro. Litch:**—I have been reading, or rather studying, "Messiah's Throne and Millennial Glory," for the past two years; and find it one of our most important and interesting publications. I fully endorse that mode of interpretation which make the promise of the former dispensation conditional, in part, to the literal seed of Abraham, and their fulfilment, or non-fulfilment, to depend on the obedience, or disobedience of the seed, especially those promises which relate to the reestablishment of the throne and kingdom of David.

Now my object in writing at this time, is to ask you a few questions, to obtain light. And first, in giving us, the contents of the 66th chapter of Isaiah, was the prophet's eye directed to those events which would have transpired at Christ's first advent, had he been received by the nation; or does he portray events in connection with his second coming? I have some objections to the interpretations usually given to some portions of this chapter, especially that usually given to the 8th verse. "Shall the earth be made to bring forth in one day?" "or shall a nation be born at once?" The Adventists apply this text to the resurrection: the believers in the world's conversion, apply it to the conversion of the world; and the non-believers apply it to the conversion of the world. Now the preceding verse reads as follows: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." Isaiah says, 8: 6, "For unto us (Israel, or the daughter of Zion) a child is born, a son is given," &c. Now it seems to me that the prophet in the verse under consideration, personifies Israel, as a woman with child. The prophet Daniel had definitely marked the time of its birth; but as the time rolled toward the period for the mother's deliverance, she seems to manifest less anxiety and interest with regard to the event. So indifferent had the mother (Israel) become, that when she offered the lamb in sacrifice, pointing to the event, it was done as indifferently as she would cut off a dog's neck. Her indifference with regard to this important event in her history, is also made manifest by the prophet Malachi when he reproves Israel for offering "the blind, lame, torn, and sick in sacrifice."

It seems to me that the prophet might well say before her pain came she was delivered of a man-child." Not having had any travail of pain, she (Israel) was ignorant of the fact that a child had been born unto her or a son given." In fact she wholly disowned the child, and declared it to be one of the brood of Beelzebub, or a Samaritan that had a devil.

How different with the Simons, and Anas, who had travailed in pain, "waiting for the consolation of Israel" and looking for redemption in Jerusalem. They knew it at once, and knew to whom it belonged. He was also an entire stranger to me, but a reader and decided friend of the *Advent Herald*, and of course sympathizing with "Bro. C." in faith. I found him at home, but not looking for me at all, having about given me up, and no definite arrangements made as to the place of holding our meetings if I came. The brethren who are at all interested in the views we hold being widely separated, "Bro. M." took horse and buggy on Friday, and called on most of them, when it was decided to meet in Coventry on the Sabbath, (4 miles east of us) a Sunday school being recently established there, under "Bro. M." care. We met the arrangement; had preaching A. M. and evening; the school-house with extra seats was crowded, and solemn attention was given to the word; the Sabbath school at 3 P. M. was large, and for a young one, appears very promising. Bro. M. has the charge of another school two miles from that, which meets at 9 A. M. That is also an interesting school, and I attended both, and am satisfied that Bro. M. is the right man for their superintendent. I left an appointment in "Coventry" for Tuesday evening, expecting to spend the week and next Sunday there; whether longer or not cannot now determine. When my work is completed in this section, (which will probably be about the time this letter is published) I intend to go direct to Trumbull Co.,

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E. C. Drew, 1.00  
Little Lilley Gunner, 1.00

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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D. Bowsworth, 25.00  
J. L. Clapp, 2.00  
L. R. Clegg, 20.00  
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